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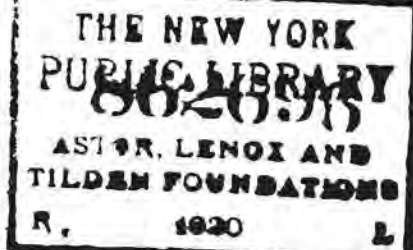
MAZDAZNAN

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No. 1

SELF-DIAGNOSIS

And still we hold with poets, scientists and even metaphysicians that, "The greatest study of man is man." We are constrained to admit that all our encounters in the world at large—be they in the home, in society, in fields of industry or in the commercial world; or be they the premise of economic or of political problems—are due to the insufficient study of man. We study rock, plant and beast. We devote a great deal of time to familiarize ourselves with the peculiarities of all the objects in nature, but how puerile are our attempts in the study of man! True, we nurse pedagogism and devise measures of education, we revise text books and change methods of teaching, but we seem to forget,

that as mentally endowed beings, we need to go a little farther than the objective. We need to consider man above all other products of creation and recognize the still hidden powers and forces within him awaiting the magic touch of divinity—directing his endowments into channels of greater possibilities and ennobling accomplishments. That man may not grope in the dark or err, Nature stands out before us to remind us of the simplicity in the *modus operandi* of creation. Nature, as the indelible writing upon the wall of Space, speaks to us and interprets to us *Life*, its origin, purpose and destiny. We need only to read as we walk. There need be no hesitancy, no stand-still or stepping aside. Read, contemplate, reflect and follow counsel.

It seems that the very simplicity of things baffles us—because we are accustomed to expect complications in that which in performance appears so wonderful. At first, even an engine appears most intricate, yet the moment we study its parts and relations we grow conversant with the law of corresponding operations and see it all—how simple. Ere long we can tell by the very hum and tone, of possible defects and learn how to adjust matters. Man is, by far, a less complicated mechanical apparatus. The component parts are a unit in their relation. In their *modus operandi* they are three-fold, consequently easily governed, controlled and directed.

Whenever things appear muddled, as it were, it is because we lose sight of principle, the basis of the thing in question. Knowing the basis, we have to admit inclinations and these can be but twofold and either high or low in degree. The index of inclinations merely denotes stability or inability.

To know oneself we need to know the basis of our being, for nature has to lay a foundation upon which to build her structure and according to the nature of the foundation the material is built into it and the structure is then erected upon it. As far as the laws of nature are concerned the operations are all in accordance with fixed laws, but allowances are made that the will, such as it is, may change matters insofar as it is possible within the province of governing conditions and environments.

Before we can determine possibilities we must be able to measure ability. We must know our physical and our moral strength. Such is assured us by determining the basis.

If I am physically based, then I know that tenacity is mine—I have the assurance of an iron will, irrespective of small and insufficiently developed physical parts. However faulty may be the organs of the body or how large the brain at the base of the cerebellum, I have power to rise if I but will it. *To will it* I must become self-reliant and place trust in the powers that be. I know my strength

lies within the muscles, even tho the bones be small and the organs of the body still less developed. I also know that nothing can harm me up to a certain age, and when I collapse, it is because my liver has suffered impositions and, with it, reflexes and affections as well as sympathetics, which have increased owing to indulgences or negligence, cause me greater discomfort than ever.

Change of diet will ordinarily effect a cure unless the inclinations, which determine sympathy, reflexes and affections, are too high or too low, in which case remedial agents may be resorted to or adjustments applied. In every case of trouble there are three things that need consideration: *Breath, Diet, Exercise*. But it remains for the initiate to determine what rhythm of breath is to be followed, what kind of exercise is to be used and the character of the diet, as circumstances alter cases.

Thus the physically based gain rapidly by diet mainly, the spiritually based thru exercise, while the intellectually based needs to confine himself largely to change of rhythm in breathing, paying attention to exercise and diet only to the extent of the relation of the inclinations.

Either we are making good God's mistakes, or mistakes have become so great that both God and man can no longer stand it.

THE OLD HAS PASSED AWAY

At least the time appertaining to the past has passed away, still to the world at large the things of the past mean much, be they good or better. Of course, we all, more or less, love to dwell upon the past, even if we cannot live in it. It is for this reason, no doubt, that many of us wish we had lived in the days depicted by poets and evangelists as glorious days, as in the days of the Savior, for instance. But it is just as well that we did not live then, for if we had we, too, might have cast a stone on Him, or helped Him to the cross. There are Saviors all about us, not one, but many; still it is a grave question as to whether we hear the voice. We fall for strangers by far more easily and lend them our ears. We seem to take to the voice trained by artifice and vaudevillian measures, while the still small voice, or the voice of reason and good judgment, falls upon unfertile ground. Some of us have grown metallic and we would rather listen to a victrola than the soulful executions of a living virtuoso. As Count Tolstoi would say: "Our tastes have been perverted."

The Old has passed away, while the things thereof continue to linger in our memory, there to be given an impetus that is apt to call out conditions similar to those of the past, and thus cite the specter of past an-

tiquity into our presence—suffering all of the pangs that attend fear.

When we say the Old has passed away we should place the emphasis on *away*, thus never to be recalled again, not even historically. We are not to cite to our mind the days of the inquisition nor those of the dark ages of churchianity. We are not to think of the persecutions of saints, nor the days of Nero. The days of witch trials and of martyrs are to have passed away. Away with the things that harass the mind and torture the heart! It is enuf that we have to face the evil of today. But tho we face it we should be ready to take to means that will eradicate the wrongs of the present that to-morrow may assure us a brighter day.

The Old *has* passed *away*. Then with renewed resolutions and better prospects we shall go our way rejoicing and not tarry by the roadside to unload and load up gossip that stifles the heart and cripples the mind. With the course of the sun the mind shall wander, while the heart remains fixed upon the One Infinite Center where the Divine Spark remains at one with the Father. The *Old* has passed *away*.

As long as we keep up the same scale governing the commercial and industrial end of things, there is no need of talking reduction of wages.

Season Hints

Now that the holidays have come to a close, would it not be just as well to confine the menu to simple yet wholesome dishes?

What, how and when to eat or drink are problems to minds out of harmony with the laws of nature. To return to first principles, rhythmic breathing is essential.

Pay more attention to staccato breathing when outdoors and longer outbreathing when indoors, when at work attend to inhalation.

To live close to nature means to indulge in and partake of the Living Word of God handed to us in a horn of plenty—the fruits of the spirit.

Nature stands for the Spirit of God materialized, and he who partakes of what is suitable for his immediate need remains in touch with the throne of God. But as a communist, be considerate and observe good manners.

Before meals take to rhythmic expiration exercises, breathing out from four to five times the length of the inspiration, and do this for five minutes.

After meals it is well to recline or take a walk, and be sure to confine inhalation to the upper lobes, inspiring slowly and with ease, and exhale without effort.

When three meals a day are indulged in, it should be remembered that the first meal is

to consist of fruit juices, the second meal should be a salad, and the third meal calls for one dish each of stewed, steamed, baked and fried foods.

We only eat and drink because we absolutely have to, but there is no reason why we should not curb the habit, and consider it as a necessary evil that must not get the better of us. Cut out the dessert first and thereafter the relish and enjoy better health.

So long as we live to eat and eat to live we are wedded to food. We should eat merely to replenish the stock, or in other words to tone up, to eliminate and to assimilate.

When downcast eat less, when hilarious drink less.

Keep the head cool and the feet warm by using more liquid foods and bathing the feet twice a day changing footwear three times.

Winter underwear should be as light as that worn in summer, but use a warm wrap or coat when going out nights.

You do not need a cloth or scarf around your neck, unless it is to protect your collar or jabot from collecting soot so freely dispensed in cities. But the neck should be free to receive cold breezes, while the colder the draft the more thoroly should the body relax.

Live scientifically correct and every malady that may come up from time to time will have

to yield to your changes.

A little more attention to scientific cookery will keep the cupboard clean and the ice-box still cleaner. In fact, ice and ice-box can be easily discarded.

It is very poor economy to load up the ice-box with fruits and vegetables. After a few days the produce is neither wholesome nor tasty, and many of your headaches and "mop-cloth" feelings of the stomach may be due to ice-box foods.

As to butter, eggs, cream and milk it is best to get just enuf for the day. Counting the expense for ice and labor to keep the ice-box clean and sanitary, we may as well pay the extra to the dealer who has far better facilities for keeping the goods.

The only things to be bot wholesale and at reduced rates are staple articles and canned as well as dried goods.

Fruits and vegetables should be procured daily, or kept in a dry, cool basement, something that is a luxury in cities, altho an indispensable asset to a well organized home. Of course, those who are satisfied to forever live in tin cans and paper bags can get along, but some of us ought to feel differently about it.

To live according to seasons not only demands attention to the local and foreign markets, but to our immediate needs, which are largely controlled by temperament, or base

and inclinations, and conditions and environments.

Some of us need food to keep up physical strength, and others of us have to have food that will tide us over our mental strain.

When attempting to grow away from quantity, quality has to be considered.

The most expensive is not always the best, altho the best should not be denied one because of the expense, as a little of it may go a long way.

Thots are things, and some things are best when never mentioned, and never used in our daily menus.

Hot biscuits, English muffins, rolls and breadstuffs in general are in order. So are potato cakes, griddle cakes and pancakes. But do not use eggs or butter in any of them. What can a person use? You can use sweet milk, clabber, whey, buttermilk or even cream.

All the stale bread or muffins may be soaked and then the water or milk well squeezed out, and this dough, when mixed with a little flour, an egg, onion, chopped parsley and herbs to taste, makes very good dumplings, dropt into boiling tomato sauce and set into the oven to finish baking, or dropt into boiling water and served with gravy.

Grains, cereals and pulses are to be cooked in water. It is best to soak these a few

hours before firing.

The best and most economical cereals are pearl barley, rice and cracked rye. Best and most wholesome pulses are lima beans, pink beans, soya beans, chick peas and lentils. The whole wheat grain as well as oats should be allowed to sprout and malt so as to increase the nutritious value at least forty per cent.

This is the season for all kinds of dumplings, plain and stuffed, steamed and baked. Get the habit and learn to lessen expenses.

Cheese is permissible, but should be well-ripened, consequently run like molasses. The hard kind should be grated and used in baked or steamed dishes like potato au gratin, spaghetti, macaroni, noodles, dumplings, etc.

Of vegetables there is but little variety to choose from, especially in the far-off rural districts, where the transportation as well as the demand are curtailed. Still even here salad stuffs ought to be procurable. Lettuce, endive, onions, parsley, kale, bean sprouts, as well as cucumbers may be had by asking.

As to fruits, there are a few tropical fruits, particularly citrus fruits and bananas, to be had, while dried fruits to be of value should be thoroly washed and soaked in cider, grape juice or table claret for several hours and thereafter steamed, removing the skins of peaches and apricots. Adding the proper spices like cloves, cinnamon, nutmeg or licorice root, will increase the potentialities of

acids and saccharine.

Grapefruits are indispensable, altho some temperaments will thrive as well on orange juice, especially the younger generation.

Bananas are very nutritious during the winter season, and should be used in diverse ways of preparation. The green banana should be cooked from ten to fifteen minutes, dropt in boiling water. When done, skin and lay them in browned flour gravy, allowing all to come to the boiling point.

Baked ripe bananas are of great value to dyspeptics and rheumatics. Use with a dash of nutmeg or cinnamon.

A layer of chilled rice or flaked rice covered with a layer of sliced bananas and set in the oven to bake from fifteen to twenty minutes, makes a good dish for diabetics.

If anemic you will find one pomegranate a day far more beneficial than the best devised tonics.

Altho there are but few persimmons left it may be well for the dyspeptic to indulge in one a day.

Avacadoes are nearly gone and yet if you haven't indulged, you had better get what is left, if your health is poor. A little goes a long way, one quarter of an avacado a day is better than none.

We have called your attention to the efficacy of mangoes. Did you have your fill? If not, hustle about and indulge in half a

mango a day for five weeks. True, less will go into the collection basket on that account, but what do you care about a heathen soul so long as you can keep out of purgatory, and help the United Fruit Trust to accumulate "In God we trust"?

Compel your local fruit dealer to handle all the seasonable fruits, as you have him handle oranges, pomeloos, lemons and bananas.

The greater the variety of fruits indulged in, the less proprietary remedies to adorn the apothecary shelves and the less discomforts, or disease.

Fresh pineapple juice and white grapes are always good when there is fever, influenza, membranous troubles or acute disease in general.

One artichoke a day is enuf, while half a grapefruit for the first meal is quite sufficient, unless it be in cases of malaria, rheumatism or consumption. In that case one or two medium sized grapefruits should be used, while fresh pineapple juice should be indulged in quite freely for five weeks, or until the trouble is conquered for good.

Persons subject to pulmonary troubles should gargle with a mild solution of ammonia twice a day, also oil of eucalyptus before meals.

Chew licorice root during the winter if given to colds, snuffles, hawking, coughing

and sneezing.

Soups as a rule are not easily digestible by most temperaments. Some can use soup-stocks in the form of bouillon, or in consommé.

Orange and lemon peels should be dried and thereafter used for flavoring in cakes and gravies, sauces and dressings. These peels may be candied in the moist form and used as after-dinner sweets as a means of aiding digestion. Children require half an ounce of sweets after the main meal, particularly the evening dinner or before retiring, to keep up regular habits during the cold or wet season.

Owing to the doubling of prices since last year, some are inclined to think that instead of the usual forty-five-cents-a-week simple diet, we should allow ourselves ninety cents a week. For the next three months this will be possible since fired dishes are in season.

The ninety-cents-a-week-simple-life ought to appeal to the intellectual as well as the spiritual type, as it helps to build the body and broadens the mental faculties toward the growth of intelligence.

Send your menus, stating number of persons, diversity of diet at all meals, economic hints, and prices of produce used in meals, to the Mazdaznan Press, that many may profit thereby, for the remaining two months of dieting.

Sermonettes

A little sentence pondered upon and dissected as to meaning and moral will do more toward heart and mind culture than scientific treatises and spiritual discourses.

A discourse often turns into a curse to him who discourses.

To treat a subject one must necessarily be able to place himself into the very thing itself.

Life changes not, but the vehicle in which it rides frequently meets disaster.

Having things in common makes some people very common.

Vegetation has all the elements of nature in common, still every kind manifests in accordance to its intelligence and relation.

The smaller the character the greater the ambition and aspiration for position in the world.

Mental and divine giants have no aspirations other than those that would inspire their fellowmen to well-doing.

The man who said that in this world everything could be bot with money, be it a woman's virtue or a potentate's state secrets, must have met with disappointments dealing with a certain class of humanity. Giving the subject more serious thot perhaps a change of heart might follow.

In the face of malignment and slander Na-

poleon said: "Future generations will do me justice." Still, his faith might have failed him had he known that "a chip is no different from the old block."

Election day is man's last and only resort to express himself, providing he is wise enough to follow the dictates of his heart.

The cruelties of the past may grow into solace and comfort in the future, provided we ever get there to enjoy them.

Anything that is for us comes to us, still there are some things we should dodge when found unpleasant.

Ainyahita held that "Life is an endless joyous song, while Nature adds the accompaniment."

Man should "bring in the sheaves" in time of harvest, but he should devote some of his time to enjoying them.

The intelligent mind only has a heart brave enough to keep up courage in failure as much as in gain.

The man who bemoans loss does not deserve gain.

The man who minds his own also has strength of character to stand alone.

He who fights single handed must have implicit confidence in the guidance of God.

To do with little in the midst of plenty assures comfort even in cases of emergency.

Be it king or potentate, both must yield to the hand of fate.

Breath and Diet

By Dr. B. G. Kester

When considering the subject of diet as applied to the needs of the body, what is the first thing we must do? Shall we begin by taking up the study of organic and inorganic chemistry? Must we find just what percentage of iron and of sodium is contained in spinach and lettuce, and shall we proceed to analyze and classify proteids, carbohydrates, fats, etc., until everything in the line of food has been analyzed and classified? The result of such investigation would be the need to investigate more than ever. The more such investigators have studied, the more involved they have become; in fact, they have become so involved, and the subject has become so involved, that now, as a matter of economy, the whole world is on food rations; and as a necessary means to stay the progress of disease, the whole world is under quarantine. In the face of such a catastrophe, our scientists are silent, even dumb, or in their speaking and writing on the subject there is universal difference of opinion—no real knowledge. With all of our scientific food production and feeding, famine stares us in the face, while disease strides arm in arm with the horrors of war to claim an equal share of victims. And we stand amazed before it all, wondering why so much data could not have

spared us, at least, some of this inconvenience. But no, neither institutions of learning, nor authorities, nor statistics, nor data have saved us. Something must be wrong with the "data." Science has failed, failed because a few essential principles that would have solved the problem have been overlooked. Just a few important points have been omitted, and it is the omission of these important points that has set us all wrong. It is these few simple but important principles that Mazdaznan proposes to call attention to, giving them broadcast to the world at this time of greatest need, when all else has failed.

The fact that we need to study principles at all is proof that we as intelligent human beings have not retained even the instinct used by the animals, which, if permitted, always chooses without premeditation, the foods that will best sustain them in health. Have we not been reminded of this fact by the greatest of all teachers when He said: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; . . . Are ye not much better than they?" We might say, are ye not much more intelligent and highly evolved than they? And again, referring to the vegetable kingdom, He says: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That

even Solomon in all his glory was not arrayed like one of these." The lilies do not consult books on chemistry for the formulas that clothe them in magic beauty. Why should we always be studying rules and principles, elementary studies, when we knew all these things long ago in the processes of creation and evolution, long before the human form came into manifestation—we who should know so much more than the animals? If we have forgotten the principles, then we should simply refresh our memories and live accordingly thereafter.

We should know intuitively what foods the body needs to keep it free from disease; the combined intelligence of the cells and organs of the body should call for just the right foods to keep up the vital functions. In fact, that which we desire should be good for us, and vice versa, but in our present condition we know that it is not a safe rule to follow.

Can you imagine Mrs. Elephant sitting down with spectacles on her nose while she consults Dr. Pawpaw's latest book on the "Scientific Feeding of Baby Elephants" to ascertain whether she should prepare oatmeal or barley gruel for baby's breakfast, and then in the afternoon, while baby Elephant is having his nap, scurrying down to the library to find out just how many pounds of straw will produce the required amount of *calories* for the evening meal, so that Daddy Elephant

may not suffer any diminution in heat and energy? Yes, some of our "food scientists," educational authorities, are just as ridiculous as that.

We should be so well acquainted with the natural principles of diet that we should not even have to consult our Mazdaznan cook book, as so many of us do, to see what we ought to have for luncheon on Monday "in early spring-time," or to look up a recipe for angel food, or perhaps to find out whether it is a "pinch" or a "dash" of savory in the vegetable roast, as we forgot how much we used last time.

And how we do envy "the fowls of the air—they sow not," or sigh for the marvellous delectation and intelligence of the lilies—"they toil not," or the natural instinct and discrimination of the animals—they never make a mistake twice in the choice of food. What must we, as human beings, do then?

The animals and birds do not study but they *breathe*; the lilies do not try to digest formulas, but they *breathe*; the very earth itself has no need to study but it *breathes* twice every twenty-four hours with the ebb and flow of the tides, and it perpetuates form and substance throughout eternity without consulting the geologists, but it *breathes*, and its evolving creatures *breathe*, with that perfect rhythm of the law of contraction and expansion upon which is based all manifestation of

life upon this planet.

First, we turn our attention the *rhythm* of the breath. When the inhalation and the exhalation are of equal length the heart beat becomes regular and a better circulation is established. We can readily see that if nothing more were accomplished, the vital functions of the body would be immediately brot under the control of the dynamic action, and it goes without saying that there would also be a corresponding balancing of nerve force and brain action, revealing a state of mental poise never before dreamed of. In such a state or condition, the whole organism responds more readily both as to impressions from within and from without, and being also much better able to register such impressions on the mind, the power of memory is improved. So it is that the organic intelligences of the body, thru the sympathetic nervous system, are able to make their demands known to the mind, while the sensory nerves, receiving their impressions from without, are able to register these impressions on the brain. Thus it is that we begin the awakening, the adjusting and the harmonizing of all intelligence within and without. As development goes on it becomes merely a matter of observing a few simple rules and classifications, and, making the individual application, the diet problem will be solved.

Systematic Thot

By Zarlinana Marvin

PRELUDIUM

With the object of setting before you a system of self-development which I have been able to make use of and which, therefore, contains no element of uncertainty or doubt, I present to you these pages. I know that if we cease to gaze at our shadow and stand where the light of truth falls full upon our face, "there is no such word as fail."

This work is the reflection of the light that shines in my heart leading me on and on in the paths of truth that are eternal. I declare it is possible to direct thot, word and deed into a channel where only good will come to us. We can actually attain to our own ideals by persistent effort, changing voice, walk, expression, gesture and manner as befitting our conception of the highest expression of beauty and grace.

*May God Who gave this gift
Above all gifts, now guide my pen.
I humbly own it is this love
Seeks thus to help all men.*

SYSTEMATIC THOT

LESSON ONE

Thot is the greatest factor in life, and it can be reduced to a science, thus making it exact; and it comes within the power of every individual, with a little care, to do so, by following a few simple rules herein outlined.

The value of systematic thot cannot be over-estimated, since thot is the force from which all actions spring. The greatest of all cultivation is the cultivation of thot. Much has been said and written about the prodigality of our people as a nation and the waste of resources so bountiful, but every individual has in himself a wealth beyond valuation, in the power of thot.

The nervous organism of the body is wrot upon and kept in ceaseless grind by unchained fancies, reminiscence, regrets, criticism, dissatisfaction, envy, hate, lust; the thousand and one flotsam and jetsam that cripple the mind, wear out the body, tarnish the soul and quench the spirit of mankind. When you see water running over the falls, you say, What power is going to waste; just as people said when they saw wild horses, What strength is going to waste. I tell you the cataract and the herd of mustangs are as nothing in matter of waste compared to that caused by the lack of system in the direction of thot force. The correction of thot, like

charity, begins at home. We must do a lot of weeding out if we are ever going to have our thot be a power for good in ourselves and others. The good thot is choked and strangled out by that which is rank and useless. When we become as careful of our thot when alone, as we are of our language in the most polite society, we shall have made a long stride in the right direction.

I have evolved a plan for systematizing thot that I find is a great help to me, and I am offering it in the hope that it may aid others in search of the means of getting the most good out of their allotted time. So many excellent things have been offered and yet I find an excuse for this one because I myself have been able to evolve it, try it out and prove its efficacy.

I started to classify my thot in alphabetical order, taking only the first five letters of the alphabet. I placed the *spiritual* first, and all my thots of an exalted nature I placed in that "A" class, so I then knew just where they belonged and how much time I could devote to them.

In the "B" class I placed the *psychic*.

In the "C" class, the *physical*. Everything pertaining to the care of the body, breath, exercise, baths, thots concentrated for healing, and proper exercise of the various organs of the body that carry on the work of sustaining and perpetuating life, the nerve cen-

ters and elimination, all came under this one classification.

All *mental* effort I regard as belonging to class "D." Of course, we understand that all that is the exercise of the mentality, whether it be constructive or destructive. It is the Alpha and Omega, the beginning and the end, not only of life but of creation itself. Without the exercise of the highest order of mentality, we could not understand the spiritual, the psychic or the physical. To enjoy the first, perfect the second and perpetuate the third, we find much time must be given to understanding the laws governing the "D" class.

That which pertains to *educational* matters and requires strenuous application in memorizing and research, and all that outside of that, I placed in the "E" class.

I have since been able to classify them farther, but for the present we will confine ourselves to these five classifications and fix them in our minds, considering them as the foundation of systematic thought.

I had not been using this method long when I was surprised at the benefit received from it. I said, "Why, this is wonderful; it is too good to keep." Whenever I find anything that may be of value to others I want to pass it along. There is a giving that impoverishes not, and a withholding that tends to penury.

The reason that led me to seek a method confining my thots within certain bounds and saying, "Thus far shalt thou go and no farther," was *to avoid drifting tendencies*, wearing out the machinery of the body by an endless treadmill of thot that was of no advantage. Most of the ills of my life have resulted from that very fact.

An illness that lingered and brot me close to the gates of death, where I seemed to be only able to keep breath in my body by cheerful, hopeful thot and prayer combined with rhythmic breathing, gave me knowledge of the effect of thot upon the physical body. A person nursing a grouch and bewailing his condition in a body that is at least able to drag itself about, does not realize the effect of thot to the same extent as does one who is completely reduced. He is unconscious of the havoc he is making of that body, to say nothing of the soul, by continuing in that unhappy state of mind.

I have already stated that I regard all thot on spiritual understanding and realization above everything else in value. It is "A" when I awake, it is my very *first* thot. Indeed, I preface every thot with this one, rather being conscious of its presence, just as when looking about at all the beauties of nature in the springtime, we are conscious that the sun is shining. We see the beautiful coloring of plant and flower, we know the

light is there and that we could not see these beauties if it were pitch dark. At certain times I concentrate my entire thot on things of the spirit. The result has been complete satisfaction, a power of concentration and exercise of faith that has wrot wonders in me and proved a blessing to others.

Following this I am not going to take up the next classification as a necessity. Things of a very *material* nature may require immediate attention and all my powers of concentration, and I am not going to mix the two. That is just where the value of *classification of thot* comes in. When the proper time comes I will take up the subject of my ego and its development and destiny, throwing the searchlight of truth upon it as well as upon all psychic phenomena; for that there is such a thing I do declare but psychic phenomena are of value chiefly to the one thus rewarded, for it seems to come as a reward for faith and diligence on the part of the individual.

It is wonderful to be able to blend the consciousness of the spiritual, psychical and physical into a perfect whole, or, as we might say, to make a triangle of them. The understanding of these three would constitute a perfect life on earth. The physical would be perfectly acted upon by the spiritual and the psychic, and we might say, "spirit, soul and body" be preserved blameless. All dis-

ease is the result of obstinacy on the part of nature to yield to the peaceful operations of righteousness.

Every sane person would like to be well, but few are willing to pay the price, and practice such methods of living as will insure health and happiness. I greatly love life and enjoy it abundantly.

It has often been said that extremely pious people are invalids. Now this is not a mark of godliness at all, it is proof positive that instead of devoting time that should be given to the care and upbuilding of their bodies they follow religious thot, forgetting that heaven's inhabitants will not say, "I am sick." Equalization of the triune principle of life results in perfection, happiness, heaven.

If there were no system in business methods, no fixed laws governing the people, which are a multiplication of the individual, destruction and chaos would reign. If all men were as the worst, life on this planet would cease to be. It is the good in it that leavens. It is the healthy individuals who do the world's work and fight its battles, and a multiplication of invalids and imbeciles would not make a perfect earth. It behooves every one of us to make the best of ourselves to insure the perpetuation of life, liberty and the pursuit of happiness.

(To be Continued in Next Issue)

NINETEEN NINETEEN

If there is anything in numbers, then the repetition of one to nine, covering the whole of numericals including the multiplication table, ought to be the beginning and the end, or announce the end of the beginning.

Nineteen nineteen sounds good, but at the same time, suggests a little more than the occult, the mystical. Multiplicationally considered, one times nine will give us always nine when adding the result. Thus in the end we would stand where we were in the beginning. But should we add one to nine and get ten—we would not get anywhere, even tho we add the second one and nine, for two stands for separation, division. We would take it that to the few 1919 will be a year of final *decision*—to the world at large, *division*.

Division is inevitable, as inevitable as are the four seasons of the year—spring, summer, autumn, winter; as inevitable as the four stages of humanity—peace, prosperity, waste and war, or its individual counter correspondence—growth, development, unfoldment, maturity.

1919 is a year of many expectations as well as of many more disappointments. Wisdom teaches never to expect anything more than there is within reason and disappointment will not cross our threshold.

At any rate we can be happy to have 1918

behind us with its singleness of thot thru additional uncertainties. We may as well balance our books and forget debtors and creditors as far as the social side of things is concerned, while commercially speaking we will have to use close measures so as to assure a better margin for the future.

Altho nineteen nineteen proposes to inaugurate a terrestrial *carousal*—a merry-go-round—we have all reason to believe in good entertainment with a Mardi Gras thrown in. Optimistically we may take 1919 by the hand and walk all the way to the end, for in the language of the Psalmist no matter whichever way we go—*He* will be there and lead us by *His hand*.

I shall never more forsake thee,
I shall leave thee not in want,
With mine eyes I'll ever guide thee.
I shall lead thee by thy hand.

We all profit thru one another's needs.

The hope of the world is love, and yet love itself may have as many degrees as there are phases intervening between earth and sky.

Gossip is the elementary method of un-rhythmic breathing and does some people as much good as an honest confession would be good for the soul, still both have to go thru purgatory.

Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

EXORDIUM

Awake! For Korshed now has thrown the
Stone
Into the Bowl, and all the Stars are gone;
While arrows reach the Sultan's turret first,
And strike with greater speed his golden
throne.

* *

Now that the phantom of False Dawn has
passed,
True Dawn is breaking thru the clouds at
last;
The Saki cries: Come to the tavern, come!
Drink Wine, and shun the Mosque—break
here your fast!

* *

New Year has come! For Jesus' Breath
revives
The weakened hearts, gives trees, plants,
herbs their lives;
White Blooms, like Moses' hands, on every
bough
Spring forth, and all the world with vigor
thrives.

* *

As Roses turn to dust on "windy day"—
 For you well know, they bloomed here yesterday—
 So fast will disappear our Jams and Kais.
 When "Stormy Time" shall take their lives
 away.

* *

Come, join your Old Khayyam and leave the
 lot
 Of Kaikobad and Kaikhosru forgot!
 Let Zal and Rustum with greater anger fume,
 Let Hatim cry: "To Supper"—mind them
 not!

* *

Iram, the "Splendid Rosary," is gone,
 And Jamshyd's "Cup with Seven Rings," for-
 lorn,
 From which he read all hidden things. But
 still
 The Ruby grows, where'er its seed was blown.

* *

And likewise gone is David's precious voice.
 But when the rain from plants the dust
 destroys,
 Then Nightingale's Pehlevi-Voice cries loud
 To pallid Rose: "Drink Wine, turn red,
 rejoice!"

* *

And likewise when the Cock begins to crow,
 The Saki cries: Arise, don't miss the glow
 Of Wine! Remember, 'tis the Hour of
 Prayer,
 And silently obey the Sacred Law!

* *

What's Balkh or Bagdad, when my life is
o'er?

What's sweet or bitter, when the cup runs
o'er?

Come, drink! For oft will pass this very
moon,

When we shall turn to dust and be no more.

* *

Repent—be cleansed and free—the Law
obey!

The Fire of Spring may be your judgment
day!

But when the Bulbul sees the Roses smile,
She sings to me: "Drink Wine, be free and
gay!"

* *

The dawn is breaking thru, the night is rent.
All weary plants, refreshed, revived, dew-
bent,

Express their joy and bliss by giving thanks
To Him who blesses every faithful hand.

* *

At dawn, which tears aside the veil of night,
I rise, and drink my Morning-Cup in sight
Of Him Who keeps the Secret's Key, and ask
To grant me graciously His pray'rful Light.

* *

As Wine a healing balm is for all pain,
That drives away of sorrows ev'ry stain,
Some drops poured on the earth from Ruby
Cup

Will quench some burning eye along this lane.

* *

And as the Tulip takes her morning sup
From Heaven's Vineyard, then with thanks
 . looks up,
Just so shall we lift up our eyes to God's
Abode, till Night inverts our empty Cup.

* *

Life's caravan flies hastily away,
Be therefore gay and happy day by day;
Life without joy would mean eternal loss;
So fill my Cup, ere night shall steal away.

* *

When passing by the tavern yesterday,
I met a drunken friend, who on his way
For home a vessel bore, and bade me taste
Of it. I drank—'twas Grape from Beauty's
Clay.

* *

Like glowing sparks men, one by one, appear,
They live, love, hate—some even gain good
cheer—

A Cup of Life they drink, then into dust
They sink, and like a flash hence disappear.

* *

The golden Lights within world's ether
 bright,
That moved before, still move, reflecting
 light;
While in this World we for a time appear
To disappear at morning with the night.

* *

(To be Continued in Next Issue)

Oracle for 1919

Given Sylvester Night, December 31st, 1918, from 11:59 p.m. to 12:11 a.m., January 1st, 1919.

There is a veil dividing the future from the present, still that veil merely denotes that the intelligence of man may pierce it by Time and thus realize Eternity. The sun shines not for one but for all. When God speaks He does so to one and all. We are entering upon the waves of another epoch-making year—a year of great expectations. All eyes of civilization are turned first upon one and then upon another in search of some demonstration that may call forth inspiration unto elevation. . . .

Great shall be the disappointments upon lines of entrustment. Still, in the midst of chaos, securely fenced by diplomatic moves and finesse, the business or financial affairs of the world at large will enjoy a stability instilling confidence. The assurance of success in new enterprises will stimulate the speculative minds in ventures heretofore the privilege of but few.

The Savior Nation will hold its own in spite of the vicissitudes and burdens cast upon its shoulders unawares. Even the enemy within the gates will have to retreat for a time at least and until the measures run to overflowing.

The weather conditions being uncertain, with extreme changes south and north, east and west, will interfere with calculations and induce much speculations as to crops. . . .

Landslides, earthquakes, tidal waves and hurricans in states less pestered heretofore will help to harrass the hearts and harness many minds. Still, change of mentality as well as extreme changes in nature shall not prove a criterion in the growing of bumper crops, for 1919 will be an exceptional year to the husbandman.

Farm lands will be going higher in price, and tho there be much migration into rural districts, city real estate will in no wise suffer. Building will gradually pick up and establish precedence. . . .

Whether due to carelessness or to an act of God, conflagrations and accidents by rail, on the roads, on the water and in the air will reach figures surprising to the statisticians.

The political horizon will display phenomenon upon phenomenon that find neither analogy nor correspondence in the history of the country nor in the history of races considered far below the par of civilization. The foreign hand and element grows quite conspicuous and bold. Still, "with the powers of Fate no eternal covenant can be made." . . .

The creation of many parties and splits within parties will be the only means unto the ascendancy of the enemy, much to the

surprise of political bosses. . . .

Bigotry and hypocrisy, falsity and fanaticism will enter the home, school, ecclesia and the bench.

International negotiations will make room for problems and difficulties leading to new conflicts. . . .

The Slavs will enter into controversies, calling out interceptions, interference and interventions, creating new complications. . . .

Italy will fare best, while France will be pacified but in part, the lion's share falling into the hands of a power heretofore least reckoned with. . . .

A settlement reached will leave sufficient loopholes leading to misinterpretations of agreements. . . .

With all the restorations there will be a latchstring long enuf to invite a pull at moments of convenience. . . .

Both the yellow evil and the black devil will make themselves felt at any time and at the least provocation. . . .

With it all, prosperity is assured to the civilized world in general, altho the wheels of progress will suffer delay.

The future will remove battles from earth's plains and transfer them to regions of the air. For this reason a new industry is rising into prominence, calling inventive genius to renewed activity. . . .

With 1919 a new era begins and with it the

inauguration of themes and enactments the like of which the world never heretofore witnessed in equally as grotesque measures. The age of surprises begins and with it the means unto the end of the endeavors of human devices attempting to outwit Infinite Intelligence. . . .

Publish not all of the rounds of the ladder intervening between earth and heaven but retain enuf for the comfort of Saints on earth.

LOOKING FORWARD

We can be looking forward and should do so if we wish to be in harmony with time, on time, and all the time conscious of the fact that time and eternity are synonymous. In looking forward we are spurred to swifter gait in the pursuit of things adding to the spice of life. In looking forward we make use of lessons as well as observations gained in the past without losing ourselves looking backward. Looking backward is all very well, providing we do not brood over the things valueless to us and of no consequence to progress.

Whenever we fail it is not because we are doomed to failure but because of lack of application, lack of ability in looking forward. Perchance we are looking backward to days

gone by—good, indifferent and otherwise, mostly otherwise. For the good in things we need not be looking forward. The good abides with us and reflects upon us whichever way we turn our attention. In looking forward we realize more fully the many responsibilities awaiting our redemption and the great possibilities within reach.

Be looking forward and let the past take a back seat while we shall find ourselves in an atmosphere of joy and felicity, adding to the material that goes to building character. Looking forward gives the assurance of realization that discloses the storehouse of universal knowledge, and opens avenues of understanding until we find ourselves growing in wisdom, revealing earth and heaven. Looking forward gives stamina and foresight assuring success in all our undertakings—be they of a celestial or terrestrial, spiritual or corporeal nature.

In looking backward we are apt to quicken the dead bones of superstition and ignorance, inciting fear at the sight of specters of suggestion and witchcraft. Such phenomena only too often retard progress and prolong universal agony.

Remember the words of Apocalypse: "The old has passed away. I shall make all things new." Please place the emphasis on I. In looking forward, may it be I who does so—while Father Time shall say: "Be it so!"

Mother's Voice

Written by Maria Rose Ruth Hilton

The message voiced thru the articles of this little department is to be clear, to the point, and yet most simple; thereby hoping to elucidate for woman the nature of certain perplexities and problems, paving the way to a new life—one that will enable her to take advantage of the resources and possibilities that are hers and which, when properly directed, will place her in her true position.

The hope of the future lies in womanhood. That such hope may be realized to the greatest extent, woman must be ever on the alert and able to face existing conditions with a mental scope and power that will solve every enigma and open the way that will lead her out of the valley of humiliation, where for generations she has been enslaved.

Mother's Voice aims not only to remind woman of the boundless wealth of her own nature, but to open up a path that will lead her to her own. Woman holds the key to the Kingdom of Heaven, and she must acquire knowledge that will enable her to unlock the treasure-house, realizing that she herself is both the Riddle and the Sphinx.

Down thru the corridors of time may be heard the voice of an outraged God declar-

ing, "It is finished!" Woman is the top-most rung in the ladder of evolution. Then let her rise and be free from all that is beneath her nature. Woman, declare yourself *free*, for "As thy words are, so shall it be established unto thee." Learn to breathe the breath of knowledge, intelligence and power. Thus you will be lifted up where the ambient air of a higher consciousness will give you a foretaste of the glorious life to be. Courage will come to you thru perseverance, vista upon vista will open up before your enraptured gaze, and then will be revealed to you the grander purposes of life.

Neglect your opportunity, and what shall the future bring but repetitions of the past? Seize the golden opportunity now before you and direct your own destiny. The path is open and as free as the air and sunshine. Harness within your being all unchained powers and forces, for when harnessed, there is no end to possibilities; direct them, control them and have the assurance of joys that will lead you to felicity.

WOMAN AND NATURE

It is said, "The last shall be first" and, as woman is the result of the last efforts of the Creative and Evolutionary Energy, it is but natural that she should at last be restored to her place and position originally assigned

to her by the Infinite Intelligence.

First, the latent, dormant energies of her being must be aroused and quickened thru the power of deep rhythmic breathing. She must understand the laws of nature and apply them to her every-day life. Mother Nature demands recognition on the part of her children, for only thru their intelligent recognition can she bestow her blessings upon them.

Obedience to the laws of nature imparts untold blessings. Woman has suffered a world of agony because she has not used or applied her own inborn intelligence. She has allowed herself to be swayed, ruled and governed by the minds of others to whom she felt it her duty to make concessions. She has gone from generation to generation in this path of negation, until she and all those related to her have fallen into the pit which she has dug with her own hands by permitting herself to be governed by others instead of using her own God-endowed intelligence.

The chaotic condition of the whole world to-day can be traced directly to the negative life of woman. Since "a nation cannot rise above the level of the women," she should arise in all the power of her God-crowned being and cast the sophistries of a dead past into the whirlpool of forgetfulness, grasping the knowledge and understanding which alone assure to her success and final emancipation.

MASTER-THOT SAYINGS

This is the great age of woman.

Woman will steadily come to the front.

Woman is the most important factor in manifestation.

Philosophers of all ages agree upon this one great truth: woman is the highest type of being.

As woman unfolds her higher nature, resuming her positive position, she develops enormous powers and to her achievements there is no end.

Woman in a perfect state is the true presentation of nature and nature's God.

Woman is the mother, the life-giver. She will not suffer her children to be unguarded. Her eyes of love are ever watchful, protecting that which is her own.

Woman is the Temple of the Living God at whose shrine we, as children, bow to pay our homage, at whose altar we kneel in our childish innocence to listen to her exhortations, her revelations, her counsel and instructions.

Woman is courageous. Even in her nervous condition she will keep up courage and find a way out of difficulties. She will maintain her independence to the last. No one has ever heard of woman paupers, beggars or tramps, neither in the past nor in the present.

HAIL, MOTHERS OF THE COMING RACE!

Hail, Mothers of the Coming Race!
Awake, arise, break error's chain;
With dauntless courage, heart of grace,
Go forth, set all the world aflame.

Mothers of all Anointed Kings,
Saviors await to welcome you;
Gird ye your sons; Salvation bring;
Rend now the veil of mystery.

Mothers of a Transparent Race,
Immaculate, strong and undefiled;
Give to the world God's heavenly grace,
The herald of a perfect day.

THE NEW ORDER OF THINGS

The ancient Avestans declared: "I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the child I realize the perpetuative principle of destiny as Our Savior thru life, and add that these three images of God constitute the *one Holy Family*, reproduced and multiplied unto the greater Family of God and the Congregation of Gods with its endless chain of associ-

ations."

The above explains the basic foundation upon which the new order of things is to stand, embracing as it does the higher laws of Eugenics, which laws are to be conclusively the "chief corner stone."

Mother's Voice may sound a special appeal to women, but it also sends out to our chivalrous and royal brothers a message of equal import, since the law of *equality* is a fundamental principle of the new dispensation. The rightful recognition of woman's relation to man, as well as the proper relation of man to woman, will make possible the inauguration of the Coming Race.

The Race Transparent must have for its pioneers men and women of equality, such as have passed thru the Waters of Regeneration, or as St. John the Revelator says: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb." (Blood being the emblem of life and the Lamb being the symbol of innocence.)

The art of attaining to this exalted state embraces the knowledge and understanding of natural laws, such as are included in scientific breathing and eating. The rhythmic breath must be established whereby the nervous system is rejuvenated, while the material substance, the body, is to be purified, cleansed and made every whit whole.

MAZDAZNAN
EUGENICS

The first law of nature is self-preservation. With a perfected physical body, a perfectly poised mind, with the spirit freed from its earth-bound conditions, and with the soul exalted to its rightful sphere, woman stands able not only to preserve her own life and to defend herself against all impositions but also perfectly capable of fulfilling the great trust of motherhood; granting that she has informed herself of all essential laws necessary to the creation of a "sweet-smelling garment of manifestation" in which an immortal soul is to find a home here upon this earth plane.

Dietary rules thoroly understood, the rhythmic breath established, the knowledge of the harmonic laws governing the magnetic and electric forces manifesting thru negative and positive natures in feminine and masculine expressions; the knowledge of these laws carefully observed and followed will open the golden gates leading to the paradise of God on earth, when may be ushered in the glorious culmination of the new order of things which alone can make possible such conditions as are necessary toward the realization of the race-to-be, the "Race Transparent."

MAZDAZNAN
REFLECTIONS

49

We are willing to live the simple life providing the interpretation of *simple* is left to our own judgment. Again, some of us are willing to live simply, providing there is a big reward with an extra margin in sight.

Harmony assures health and life. In fact, harmony in the cellular is the creator of life. Discord brings on disease and death. This is conceded by all scientists, be they geologists, paleontologists or biologists. And yet how few of us appreciate this truth, and less than the few enjoy the application of such a great truth.

If harmony is health then it behooves us to study the laws of harmony so as to keep within the law. If we fail to heed this law, life is in danger.

That discord breeds disease cannot be denied. Discord interferes with the operations of the very cellular life and consequently invites disease. The greater the discord the greater the danger to health of body and mind.

Diseases are heralds of health, desirous to let us know that we are transgressing nature's laws. It is not enough to treat a trouble, we must change our way of living as well.

"I am the All, the All I am" is a part of an ancient creed, and he who takes heed will prosper within this thot indeed.

However serious a case may seem, treat it in accordance with the laws of harmony, and the case will be modified accordingly.

There is no need of publishing the program of life, for even God, in marking destiny within our hand, has done it so ingeniously that only after some deciphering may we know the way.

The man who boasts of what he is going to do never gains his ends.

He who promises much always does the least.

The Savior held that it is unwise to cast pearls before swine; still, we never can tell the breed until after some study and experience.

We are never to take bread from the mouths of our children and cast it before dogs. Yet there are times when dogs call upon us while the children are not at home.

Charity begins at home, yet there are some who have no home and consequently are in doubt as to where they should begin.

There was a time when submission was a virtue, but with change of time it has turned into crime.

The only time when we may have to submit is when death steals upon us unawares.

When tired of surroundings make a change and start life anew.

To give counsel is by far cheaper than to give presents.

Federation of Nations

Written by Nellie Wheelwright

THE TWELVE TRIBES

The Twelve Tribes of the Aryan or White Race have been the subject of much speculation by raciologists and scientists in general. We are not referring to the Twelve Houses of Biblical lore, wherein the attempt is made to claim all of the tribes for a mere branch of a race that is destined to revolutionize and govern the whole earth. What is known as the Semites is merely a type added to the Aryan or the White Race, and in its purity it has identically the same ends in view and in common with all the other types making up the Aryan or White Race.

The present encounter in the world, for a time coming to a close, involved all the Twelve Tribes, and the object of the encounter no man can determine except by the results to be obtained in the future.

The constant inquiries by students for a reasonable classification of the Twelve Tribes in the Aryan Race leads us to divulge the following table which may be of interest and help to the student as well as the diplomat:

BALKANS: Greeks, Roumanians, Bosnians, Bulgarians, etc.

CELTS: English, Irish.

GAULS: French, Normanders, Belgians.

IRANIANS: Persians, Armenians, Kurds, Hindus.

ISHMAELIANS: Syrians, Arabs.

LATINS: Italians, Sicilians, Spaniards, Portugese.

MAGYARS: Hungarians, Gypsies, Savoyans.

POLITES: Polish, Bohemians, Lithuanians, Austrians.

RUSSIANS: Cossacks, Moravians, Finns, Norwegians.

SEMITES: Jews.

TEUTONS: Anglo-Saxons, Welsh, Scotch, Hollanders, Danes, Swedes.

TURKS: Turkomans, Servians.

Prompted by the economic wave which possesses every good-minded promoter of human welfare we have decided to pursue the study of the races thru the columns of the Mazdaznan magazine, thus making it possible to reach a larger circle of readers.

Now that we are approaching a new era, if not a dispensation, the man and woman of the hour will need to be posted as to tribal relations, so as to draw diplomatic lines to an advantage. Altho America stands for a new type, and is destined to call into existence an entirely new race, we must know the characteristics of every tribe composing the Aryan or White Race, so as to enter the new field of operations intelligently.

Disarmament does not mean de-armament. Even in peace we must prepare, for there is no telling where the enemy may have his hiding place. After the differences among the Twelve Tribes are adjusted we shall by no means be allowed to fold our hands serenely, as the Yellow fever problem thru the constant encroachment of the Yellow evil or the Yellow race shall be yelling at us. Thus universal training will be proper.

After the Yellow Jacket shall have his sting trans-substantiated into channels of obedience, the Dark Evil shall show his teeth among us and open up his chops. It will be by no means a pleasant encounter, for all our ethics of the Civil days will have to be greatly modified, much to the sorrow of Abe.

STUDY OF MAN

Article XVIII

B. C. 8500—That branch of the Tibetan Aryans which clung to the portion of the Avesta which commanded that "we are here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein," too, began to leave the cradle of their Race and wandered largely in a west-

erly direction, taking with them the genealogy of their fathers, and tho theistic in their tendency, they nevertheless sought reconciliation in the desire for worldly treasures, that in them they might discover means to further their ends. They invaded with their flocks and herds the whole of the Arran plateau and ranges, and were first known as Avestans, later as Iranian Aryans, lastly as Zoroastrians, and by various other names, according to the particular locality they would separate into and the trend of thot they would follow. They were divided into sixteen lands, with sixteen sovereign chiefs. By the heathen they were called *Magi* (wise). And wise they were indeed to make their selection of lands. Wherever they settled lands yielded fabulously. They started into foreign lands with the triune principle of "Good Thot, Good Word, Good Deed," but their contact with *dævas* (outside the sanctuary, outsiders) and their struggle with unharnessed elements, unchained powers, forced them to modify their simple belief in the all-wise operations on terra firma, and they began to philosophize on the contradictions between spirit and matter, leading them into materialistic deductions, until by miscegenation they took on traits of their very enemies, so that in belief they differed from daily practices until Zoroaster thundered "The Will of the Lord" into their midst, to remind them

of the covenant made while yet in the cradle of their paradise.

Zoroaster, or, more properly, Zarathushtra, was the only son and child of Porusha (speaker, chief) and Dugh (spirit, soul, sustainer). He was the expected and promised child, born to aged parents, after all eugenic laws seemed exhausted. Then Zarathushtra came in answer to the pleadings of a mother's heart for her kith and kin, and for the cattle and sheep led to slaughter. The birth of Zarathushtra aroused envy and jealousy in the tribe. Furthermore his mother's consciousness of all the deplorable conditions in the world had impressed themselves during the gestative period upon the holy child. Thus as a child he was pursued by men and elements alike. He was so strong mentally, a giant, that all the learned hated him. But his body was weak and grew weaker under the strain of his surroundings. Thus at the age of twelve he took himself to isolation. At the lower portion of Daraja he sought the healing herbs and lastly confined himself to living on goat's milk, and its products, mixed with honey (haboni), which are claimed to dissolve tubercular germs and arrest atrophy.

Wandering along the river he frequently met King Vishtasp in meditation and prayer. In remote places the lad experimented with plants, hybridizing and pollinating them at will. Here it was that the thistle turned into

an edible globe or artichoke; wild berries changed into delicious fruits, rose bushes into apple trees, grass-blades into grains and their blending, lastly producing the wheat, whence its origin. Vishtasp marveled at such magic changes as year upon year he visited these remote regions. Zarathushtra proved a Magi indeed, one that showed superiority to the much lauded Magis, who with scrolls in hand and under armpits argued in elevated places, reminding us of Omar's quatrain:

"With Doctors and philosophers I spent
In youth much time to hear their argument
About the Here and There—but by the
same
Door *out* I came with *less* than *in* I went."

The agricultural and horticultural wave made a great change in the Iranian Aryans, and even the Magis fell into line, promoting vigorously this *new* idea for prosperity, amassing a wealth that made it possible to wage wars against the Turanians and subject all the dissenting democracies thruout the continent. But such prosperity and victory nursed the spirit of independence, to the dismay of the Magian priest caste and they quickly changed their views and tactics, for to gain and retain their power over political rulers has always been their usurped birthright. (See Jacob and Esau.)

By manipulations known to the Magian priest-caste alone, the Vishtasp family faded away by 6850, and troubles for Zarathushtra began, ending B. C. 6823 in his crucifixion which he escaped, and interment with lions where he was left to starve, as the beasts would not touch him. Since then the Zend-Avesta has been abridged and supplanted by manifold interpolations and additions of minor works calculated to suit the demands of the governing element.

Fire, or the sacred lamp, has been retained as emblematic of Life, Guidance and Purity, dispelling darkness and evil, as well as cold. As faithful worshipers they abhorred imitations or idols, adhering strictly to the original texts: "But graven images thou shalt not make, neither those representing the heavens above nor nature below, neither the things of the waters nor in their chambers, thou shalt not attach powers unto them, neither worship them, for Ahura Mazda is the life of all."

To the heathen the Zoroastrians were later known as fire-worshipers, as they would, in reciting prayers at night, first kindle a fire both for dispelling cold as well as a protection from beasts, also as a token of their belief in purity, inviting travelers to join them in communion.

Miscegenation again grew up among the Iranian Aryans, particularly with the off-

spring of miscegenated Jews and savage tribes, particularly the Ishmaelites, carrying misconceptions into their ranks. Magianism and Zoroastrianism began to wane. By A. D. 636 there were but few of the original Aryan stock left, especially thruout Persia, so that the bulk of the people, saturated with Ishmaelitic blood, went into Mohammedanism, which determines the true relation of offspring. The Mohammedan invasion into Europe succeeded wherever Ishmaelitic blood responded, but had to succumb before the nations largely imbued with the original Aryan blood, which on the Western Hemisphere, according to natural laws confessed Christianity, in fundamentals identical with the original Zoroastrian or Avestan belief.

B. C. 1652—The Hebrew religion has by no means originality. What little was remembered thru traditions carried into Egypt had long been forgotten. It held to genealogy of a patriarchal type more strongly than to principles. Moses gave Israel the religion and law of the Medes and Persians which he had acquired in his forty years service with the highpriest of Yedro, the people at large adding their superstitions and beliefs of Egyptian slaves. Of this admixture they were largely stripped thru contact with Iranian Aryans and the Babylonian captivity. Their idolatrous practices soon disappeared and their social and religious life brot into

conformity with the general thot followed by Aryans. The coming of Christ modified Judaism still more and proved the identity of the latter with beliefs of all the Aryans the world over.

A. D. 25—Rise of a new dispensation, purporting the union of Semites and all the Aryan tribes called by the Savior "all the nations," for to Him the nations represented the *Twelve Tribes* of the Aryans, possessing the quality of blood he called "pure in heart." Jerusalem became the headquarters of one hundred and twenty Aryans pledged to the publicity of the Revived Gospel of Christos (Enlightened, New Order).

Whether rich or poor, wherever the balance of Aryan blood weighed the heaviest, there the message took the quickest, consequently the "word" was passed among all the nations, heathenish and Egyptian, and Hebrew practices tumbled in rapid succession. But some more barriers had to be broken and removed. Not only the lost tribes were to find their way home, but those who had been imposed upon and driven away, still possessing the blood of Aryanism, were to be reckoned with. This gave rise to a reformation and amalgamation. Mohammedanism swept all the nations where Ishmaelitic blood came to the fore.

A. D. 610—Mohammed, born 570 A. D., appeared as prophet to the Ishmaelites, who

up to this time had to be content with the crumbs that fell from the table both of Gentilism and Christianity with all its limitations. Mohammed gave the Koran (Word of Revelation), "Islam" was the password, for Islam means "unreserved obedience" and that obedience not to deities or saints, not to sages or apostles, not to dignitaries or priests, but to *One Only God* who is Allah—all there is. This constitutes the first carnal essential in Islamism. The second carnal essential is recitation of prayers *five* times a day with intonation and fervor. Third, giving legal alms, donating within one's means. Fourth, observing the month of Ramazyan, spring month, as a time of fasting. Fifth, to make a pilgrimage on foot to a holy place (Mecca), to receive religious instruction and sanctification.

To-day the Aryan beliefs, be they Brahman, Buddhist, Jewish, Christian or Mohammedan, govern all the Aryan minds, and with it a great portion entered into miscegenation. This mixed blood has to be purified, the foreign elements eradicated so as to amalgamate all the "nations" into one grand federation, materializing the dream of the mighty Cyrus of Persia and realizing the prophecy of the Savior in His Lord's Prayer: "*Thy Kingdom come; Thy will be done on earth as in heaven.*"

But before such materialization and reali-

zation will be made possible there will have to be many great changes, revolutionizing the social and political life of the "nations."

(To be Continued in Next Issue)

THE NEW YEAR

This New Year of 1919, indeed, finds changes. As we look back it hardly seems possible that the twelve months could have brot forth so much of human suffering, crystallized efforts and also opportunities to retrace the steps taken in the wrong direction. What is now needed is the magic touch of good desires flowing out from the purified hearts of mankind to solidify all this experience into permanent blessings to the whole world.

The George Washington has returned to the Union and the Executive of the United States is in France, for he deemed it his duty to take a seat at the "Peace Table," to be set in Versailles in the famous "Hall of Mirrors." Alas! the follies that have been enacted and reflected in this house of glass. May those who feel they are now elected to speak for the Twelve Tribes rise to the occasion, and make use of the opportunities again so graciously bestowed by the Spirit of the Times.

Someone has aptly said: "It is not the waging of war but the making of peace that most greatly tests the wisdom and fortitude of nations and subjects them to the greatest peril." The New Year will find this put to the test, a test that will strain every muscle and sinew of the nations. Nothing will stand that does not bear the stamp of right adjustment. The hopeful state of to-day is due to an Armistice, and we know that it must be met in a spirit of freedom, justice and democracy, if we establish that state we call peace.

We are told that the victory for liberty is largely due to the unselfish attitude of the American farmer. Uncomplainingly he has accepted prices below the cost of production, in order that the nations might be sustained thru maximum crops of food stuffs. If we redeem the earth, the way must be made easier for the agriculturist.

He who submits to the inevitable only because of necessity, never knows how to conduct himself in the midst of plenty.

Every invention that tends toward elimination of the white man's burden is a modern necessity.

When people call you a rascal it is because they are poor in their vocabulary and incapable of flattery.

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MAZDAZNAN

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No. 2

SELF-DIAGNOSIS

Diagnosis is a study with which every man, woman and child thruout Christendom should be conversant. A mother should be able to communicate it to the child, a father should be able to expound it to the youth. Half the attention paid to the soul theory and its teachings would, if given to the human body and the organs and functions thereof, together with the possibilities of the mind, go much further toward right education than does all the twaddle devised by theorists whose mental abrasions infest the greater portion of our text books and polute pedagogy.

The average diagnostician makes his deductions from questions asked the patient,

as a judge forms his opinion from the testimony of witnesses. These conclusions may be right or they may be wrong. It is admitted from experience that sixty-five per cent. of the decisions made by judges are wrong and that eighty-five per cent. of the diagnoses made by physicians are erroneous, except in case of an epidemic when even illiterates seem to know the nature of the ailment. And yet in recent sessions of the disciples of Aesculapius admissions were made as to their utter ignorance of a remedy to check the "flu." However honest such an admission may be, the situation is by no means relieved, leaving both patient and physician in an awful dilemma.

Considering it all we have to admit that the advancement of man depends not on his dependency but on his independence. In everything pertaining to body and mind he has to be as well equipt as a good mechanic with proper and up-to-date tools.

This last world's encounter has proven the necessity of universal training, not militarism; it has brot out the need for efficient mechanics, not slip-shod tinkers. Medical examinations of drafted men have called attention to the necessity of circumcision in the larger percentage of cases, altho before the war such a measure was largely pooh-poohed and Mazdaznan persecuted because of advocating it as a means of prevention, thus sav-

ing the necessity of scheming out cures.

Hygiene has its virtues but how few there are who observe such measures. It is *uncultured* human nature to neglect oneself, and for this reason measures have to be adopted to prevent, in a degree at least, a universal calamity. The "flu" is a natural result of a condition that repeats itself every other generation where corpse-meat has been used excessively and a change of menu is being resorted to without proper knowledge as to selection and preparation. We may thank the stars that the epidemic has not taken a larger scope than it has, but that may be due to favorable changes in weather.

If man is to be an intellectual giant and fit to meet the greater demands to be made upon him in the near future then he must meet the task well prepared. Lack of knowledge and ability will cast him into the fiery furnace of trials, sorrows and tribulations where all the purgatorial flames of discontent will avail him nothing; altho resolute submission will make things bearable until either mercy or fate knocks the bottom out of hell to bring release to a scorched soul.

Exact, or Natural, diagnosis not only leads to a better understanding of one's body, its weaknesses and its strong points of organic construction, but it also reveals the possibilities of the mind and assists in the selection of methods conducive to one's further

development and paves the way to greater utility of God-given gifts, talents and attributes. And even more than that: it gives stamina, courage and determination to direct all efforts into channels that wiser men feared to tread. To venture means to win, yet it would be foolhardy to venture without the vim and gumption necessary to meet adverse conditions with a smile, or be ready to share either fortune or failure with the same degree of appreciation.

Self-Diagnosis is a subject that will have to be studied even in the very elementary schools that many may know the laws of self-preservation and be able to apply them. "Man know thyself" is more than a mere epigram too far beyond the average mind to be applied to its own case. "Man know thyself," therein lies the key that unlocks the secret chamber of the storehouse of universal knowledge. Yes, "know thyself" as to the real factors of your being, revealing the particular link that joins us to Nature and her God.

If we are not all of the same fabric, altho it is conceded that we are all born equal but of which we readily admit the benefit of doubt; if it be true that after all our genealogical line shows no relation whatsoever to one another, we still have a pattern to go by and which we shall have to follow if we are to attain to certain results, beneficial to self

and society at large. It must be within our natural province to be able to find our way thru life and to find the way in accordance with established laws determined by nature. Thru the earth's pathfinder we thus find sufficient evidence and milestones on the way that lead us to the recognition of nature's own laws, determining and marking every individual as she marks vegetation, never making a mistake; for once a peach, it remains a peach; once an orange, forever an orange; once she draws the lines of the creative energy and evolutionary processes into the form of the human, she then also embodies all that characterizes a human.

Man is the sum and substance of all there is in the universal domains or that fills the realms of ether. Man, who is the crystallization of matter and the focalization of divine intelligence, is today the polarity of both, and consequently capable of either state or realm. It lies within man's province, it is his birthright and his inheritance, to enjoy consciousness. But will nature yield and come to man's assistance? Not unless he meets her upon her own ground.

To diagnose oneself, first determine the base and thereafter the first and the second inclinations. When this is done one becomes familiar with the governing organic part of one's body, as well as the particular endowments nature has brot to the fore for our

guidance. All else remains latent and at the same time the possibilities of development are pointed out according to the index of inclinations.

The base is readily determined thru the inclinations, while the latter no eyes can miss, owing to the fact that the prominence toward the left side or lobes discloses the first inclination, while the base itself calls for fulness, size, capacity. Paying attention to others and studying the general contour of faces and heads leads one to a better understanding as regards base readings.

DINING TABLE TOPICS

Man is not merely a physical animal that needs to devote his time to eating and drinking. He is a mental animal and as such requires more mental food and exercise in channels conducive to the furtherance of mental developments.

Saints do not contract any of the troubles current among sinners, except when confined to cafeteria fare or soft-drink concoctions.

It is hoped that with the removal of the liquor menace we shall soon be relieved of the chemical soft-drink or soda-fountain menace.

When thirsty eat a crust of bread, when hungry take a swallow of water. Train yourself to curb habits that by natural hunger

and thirst you may be able to live the simple life.

Not how much we eat is to be the question but how little is required to assimilate and assist the system in its process of building up strength and vitality.

Molasses is of value only when smooth, thick and free from burning. Most brands today are awful and the administration ought to be busy doing its bit toward food reform. We surely do not care about the price of things but we should be able to get the food that we call for. There is much that needs to be looked after when it comes to food.

As far as the many brands of cooking oils on the market are concerned, whether with fancy names or not, we still cling to the better grades of cotton seed and olive oils. Peanut oil and corn oil may be used in small quantities but it is best not to indulge in either of them.

Our domestic oils are not as pleasant to the taste because we are somewhat backward in our refining. A little more attention to the filtering would keep our oil sweeter instead of letting it become rancid. The reason the foreign oils taste sweeter and keep better is due to the fact that most brands are largely mixed with cotton seed oil. Some brands are largely cotton seed oil and American at that, only of course better refined.

Season Hints

Domestic fruits are becoming scarce and costly. Grapes and pears are rather expensive and yet cheaper than the usually prescribed medicines.

In many cases of convalescence coked grapes and pears often bring about the desired results.

Semi-tropical and tropical fruits are in order altho the variety is limited. Besides oranges, grapefruits and lemons there are the herbaceous fruits, pineapples and bananas.

Pineapple, to be of any value in fevers, dyspepsia, rheumatism and consumption, must be eaten fresh and before the partaking of meals.

Bananas, to be nutritious and to call out their medicinal value, must be either whipped, fried, baked slowly, or boiled or steamed slowly in a tightly covered vessel set over thick lined asbestos. Prepared in any of the above ways bananas are a direct aid to assimilation.

Sufferers from stomach and kidney affections should avoid oranges but indulge in grapefruits and lemons all the more.

Where fresh vegetables are not procurable use sprouts from beans and peas. Malted or sprouted barley and wheat also will add greatly to the menu and stimulate the digestives.

Lettuce, radishes, cucumbers, spinach, mustard and fennel should be used sparingly at first, adding a little more as the season advances.

Solid heads of lettuce when baked in an oven the same as a head of cabbage will be found beneficial in spleen troubles.

Raw grated potato or boiled potato and flour dumplings are now in order. Brown flour gravy or tomato sauces will help out with the simple life diet.

In the preparation of foods we should select only such provisions of which even the trimmings can be used for soup stocks and the latter added to sauces or gravies. All stale bread should be made use of in dumplings or symposias, while all steamed cereals can be made into patties or loaves or also used in dumplings. All left-over vegetable dishes can be worked over into symposias by adding onions, garlic, herbs and spices.

Artichokes, or globes, should be used daily for the next five weeks, still one globe a day will suffice. Parboil for ten minutes, then boil in fresh water for twenty minutes more, and thereafter bake for ten minutes longer.

To give the artichoke diverse tastes season it differently each time, and occasionally pour a little cider-vinegar or a little table claret over the artichoke when steaming or baking. In some instances a little garlic will improve the taste and bring about the desired result.

Now is the time to use garlic on toast every Friday night with dinner or as an after-dinner repast.

Garlic simmered in milk for a few minutes and taken for three nights and three mornings out of every ten days will go a long way towards Metchni-coffining the system and will exodus-ize germs, entozoa and bacilli.

When taking garlic with milk, three cloves of grated garlic to a cupful of milk will suffice to bring about the desired result. Whenever entozoa or pinworms cause the discoloration of lips and induce fainting or epileptic fits, garlic and milk should be used. The dose should be a cupful twice a day for three days. Thereafter use for three days—three times a day, half an hour before meals—mild tea made of zedoary. Also use freely on your food aniseed to the amount of half a teaspoonful a day.

The free use of flaxseed tea and slippery elm tea will keep all your membranous troubles in check, effecting a cure. Thus when your stomach is out of order and you

are bothered by throat, nose or lungs, resort to both herbs. To sweeten herb teas for pulmonary or membranous troubles use licorice root. Get it by the pound and save sugar.

Slippery elm drinks for five weeks will eliminate much of the germ-breeding mucus from the system. Abstain from coffee during the same time.

Whether eating much or little the wet season demands the use of herbs, aromatics, spices and savories.

A breakfast should consist of foreign fruit or fruit juices, the citric kind preferred, together with very little cereal and an herb drink.

Some constitutions find vermouth tea with licorice root a very fine morning drink, while others prefer boneset with maple sugar.

Jaborandi cure is in order whenever a person is given to frequent colds. After a quick hot bath take two cupfuls of tea made of eight leaves of jaborandi. Whenever there is costiveness first take one tablespoonful of Petrolatum. The morning after take a teaspoonful of Petrolatum again.

Whenever you reach a point when you do not know just what to eat it is time for you to quit eating, just watch others eat while you sip hot water or an herb tea that tastes as flat as rain water.

Do not miss catching your rain water next month. We shall remind you of it again

when March comes. The efficacy of rain water is too well known for us to dwell on it here. Suffice it to say that it keeps in demijohns, bottles, etc. It is used in making the finest face creams and hair tonics. It is the holy water of resurrection time.

Less butter—less catarrh; no butter, no cheese, no cream and no milk means eventual cure of catarrhal conditions.

All cancerous symptoms are best eradicated by the use of a grainless and cereal-less diet, confining oneself to all the herbal greens like mustard, sorrel, dandelion, fennel, celery and spinach, adding baked sweet potatoes, taroroot, beets and carrots. Fruits but sparingly, bananas freely but baked or slowly fried under cover.

When at a loss to know what to do in a severe case of indigestion, use fresh juice of pineapple with as much salt as the juice will absorb. If there is no pineapple to be had resort to limes with salt and lastly baked lemon and salt.

Pine nuts and almonds are of particular value at this time to the anemic as well as to the auto-intoxicated.

When the complexion begins to turn uncertain and the rosy cheeks give away to a pallor, it is high time to let up on coffee, tea and cocoa. Resort to the clear and mucilaginous herbs as well as roasted carrots, parsnips, barley, wheat and acorns and also

dandelion roots. Grind and make them into mild drinks. Do not use cream, milk or sugar with them.

A good disinfectant is a slice of onion with ten drops of oil of eucalyptus on a saucer placed in the living- or bed-room.

When going out to visit a negative neighbor possessed of malicious animal magnetism, emanating suggestions of contagion, bathe your hands and nostrils with true vinegar and carry a vial of eucalyptus oil in your vanity bag or vest pocket.

Lentils, steamed with a small quantity of corn and rice, will be found very delicious as well as nutritious. Small quantities used regularly every other day will fill a long-felt want and convince one of the need of pulses during cold or wet weather.

Chick peas too should be used at this time, alternated with pink beans and limas. The preparation is varied so that one need never get tired of using pulses. Browned flour goes well with peas and bean dishes and proves of medicinal value in most cases.

All kinds of griddle cakes or pancakes will be more nutritious if just enough oil is used in the pan to keep it glazed and it is kept over a rather small flame so as to have one side of the cake golden brown while the top shows signs of being almost done. Where real good baking powder is used, no sugar

will be required, and not much salt to make the cakes rise high and prove them tasty. But be sure you keep everything that goes into the batter ice-cold, for the colder the batter is kept the better the results.

Rice, as well as barley, is best when boiled as quickly as possible in plenty of water. Be sure you wash both rice and barley in plenty of warm, and lastly hot, water before sprinkling the cereal into boiling water. It takes rice from 20 to 30 minutes to be well done. It takes barley from 35 to 50 minutes. As soon as taken off the fire be sure to wash the rice or barley in plenty of cold water. When cold the rice as well as barley may be kept for several days and reheated as well as compounded with additions suitable to taste and requirements. The barley and the rice make a good base for numerous delicate and nutritious dishes. The same is true of white corn meal and flour. It takes a little practice and ingenuity. A little more attention in this direction will be appreciated by every member of the family, in fact more so when the kitchen will prove as sacred a place as the club room or the altar.

Get away from the use of sugar as much as possible and learn to compound dishes and cake stuffs without sweets except such sweets be honey, syrup, molasses or maple juice, or roots and barks containing sweetening or saccharine matter. Getting away from sugar

will solve many perplexing dental problems and digestion and assimilation will be greatly improved.

Butter is not a necessity, while cheese is permissible owing to the unmarketability of milk, compelling the producer to turn the product into cheese or condensed milk as well as other by-products. Cheese thoroly and properly fermented is commendable in many infectious and glandular troubles, still it is best to let well enuf alone unless sufficiently informed on that subject. A little knowledge is a dangerous thing. But butter should be discarded from the table. It is detrimental to the health of the membranes, while catarrhal troubles will continue to arise as long as butter and much cream are used. The latter is particularly true in all cases of patients advancing in years. Children would fare better without cream and butter, too.

Milk is an indispensable article where there are children or invalids, still all milk should have additional saccharine and be diluted with twenty per cent. of distilled water, while a grain of borax may be necessary to every quart to insure digestion.

Where a patient does not thrive on what we call baby food and has an empty feeling in spite of eating a square meal, you can be sure that the system is infected with entozoa and grated raw carrots in quantities of a cupful each day, seasoned with six grains of aniseed should be prescribed.



Sermonettes

Tho the seat of authority be immortal, the occupant after all is but a poor mortal.

In some things we have to "leave it to the Lord in prayer," but to accomplish certain ends, the Lord has given us the necessary means to work with.

All who come into the haven of safety now do well indeed, for after this time comes another time, a time that at least promises better days, in contradistinction to bitter ways.

Every man is a bad man who won't act so as to please his neighbor, in accordance to the latter's dictates.

If it were possible for scribes of ancient days to fabricate news, how much more so in our days, where there is more material and greater fertility of mind.

In ancient days, initiates took oaths to exterminate daevas; in our days the extermination is directed toward heretics.

A heretic is not a disbeliever in God and morals, but one who begs to differ in opinion from the opinion imposed by another. This really makes us all heretics. There are two kinds of heretics, religious and political.

Figures never lie but he who arranges them to suit certain purposes makes them tell otherwise.

To have peace on earth one must either serve the altar or the public crib.

Blessed the man who has but a hut and a corn bin, for none shall envy him.

Now that the golden age has passed we may glory in paper bags minus the cupboard.

Mice have diminished in homes since the days of plenty and to spare. Some have joined the church only to find that even here the altar has gone dry.

At least from one kind of death mankind is being saved now that we shall go dry—the drunkard's grave.

It may be hard on lobbyists to find their mouths dry, still they can overcome the annoyance by picking their teeth with a tooth-pick.

The Persians did well to accept Islam with the least resistance, for under the garment of Mohammedanism, they could all the more safely pursue their sciences. If it is a change of name your enemy demands, why not give him the honor to suggest one?

Hornets won't trouble unless you strike their nest; then watch commotion, note emotion—but smoke ends all strife.

"THE OLD HAS PASSED AWAY"

A lecture delivered by the Rev. Dr. Otoman Zar-Adusht Ha'nish at the Winter Gahanbar in Chicago, 11 a. m., January 1st, 1912.

"The Old has passed away; lo, and behold, I shall make all things new." This is the *summing up*, not only for the days of the year just passed, but it is the summing up of everything that appertains to the creative energy—CREATION. It applies to the *individual self*, the individual being who has attracted to himself, as an intelligence, substance upon substance, until at last he has *attained* from out of uncertainty, from out of the magnitude of space, from out of infinitude, the *realization* of possibilities.

And here man stands in the midst of possibilities, viewing them, reflecting upon them, citing them all into his presence, by virtue of the tendencies incarnated and incorporated within this human form.

But the *past* holds nothing but *reminders*—it is *old*. *Old* are the processes unto manifestation; *old* are the evolutions the Infinite Intelligence conducted; *old* are the creative energies that make up worlds upon worlds. But he who stands in the midst of the All-in-All—he is *new*. And to become newer still, he must lay aside the *old* that has passed away, that continues to pass away, for the more he comes to the *realization* of the *newness* the more and more distant will be space

and time to him. It all passes away that man may know himself only as he is. The old has *passed away*; lo, and behold, *the intelligence*, the creative energy, the impetus, the incentive unto evolution, the promptings unto and for *perfection* stand out in him as *Intelligence Divine*.

The old has *passed away*; lo, and behold, it is *he*—man—now that shall make all things new. It is *he* that applies new understanding. It is *he* who sees the wisdom in me. "*I shall make all things new.*" I shall *re-new* the objective with an end in view.

"The *old* has *passed away*." As the old, it has now entered the state of antiquity; it has been annihilated. Away, away from me, all that is old! No longer shall it make up my being, no longer has it any charms for me. No longer does it collect entities to me from all the four dimensions of universal space, for I am *here*, and I am here *now*. Thus, all the old avenues, all the former existences, and means of past existing realms and phases that brot me here, and centered me here—they no longer further my existence; they have reached their end, they have reached their judgment today; they are no longer perpetuative in *me*.

"Lo, and behold, I shall make all things new." All these things of antiquity have now passed away from me; all the things around me, that are not of me, concern me

not. I shall make all things, everything, *new*; I shall make them over again. I shall pass them thru processes heretofore unknown. I shall use more thoroness, since the created has no ingenuity of its own, for however great the animation, the thing itself has no *center*, or life. *I am* the collective *center* of reflexes in physical matter, in the terrestrial. *I am* the multiplication of cells divine. *I am* the two-fold process of expression, of operation, having intellect centered and concentrated into *one complex whole*. Thus *I* have the power to make *all things new*. As toward the Tropics the earth's forces expand, by so doing nature may uphold or hold before herself *perpetuity*; and for increased force she must *contract* toward her upper and her extreme lower regions, that by so doing she may *invert* her operations, and in due season *expand* once more her powers and forces. Even so must *I* follow suit, that the designs of Intelligence may be fulfilled.

Even as the old has slipped away from us with each consecutive season, so we shall first of all concentrate or contract all our divine powers and forces. We, too, must concentrate to a minimized point all our energies and gifts, that by so doing we may place our—as Nature places her—magnetic and electric forces. We, too, may make use of our energies, endowments, attributes and tal-

ents, placing them scientifically so that every particle of being within us may awaken to that Higher Consciousness which reveals knowledge, understanding and wisdom.

And this is the day wherein all the world makes pledges which they never keep. One day out of a year of three hundred and sixty-five days man makes pledges and vows promises—only to break them for three hundred and sixty-four days thereafter. We make no pledges. We take no oaths. We neither swear by God, man, the heavens nor by the earth. We simply open our eyes, we take in the circumference of our being, we hold our mind to bring our thot down to a state of common sense, and hereafter weighing things, *we follow the promptings of the Spirit of the Times.* Following only such ideas as are in accord with that Intelligence, we submit to our God-given senses, and concentrate them to this one single thot: "It is *I* who must make all things new," for it is *I* who am concerned in everything that appertains to myself. And thus I can truthfully say, "*I shall make all things new.*"

"The old has passed away"; the *scales* of past antiquity, the inherited *motes*, are cast from our eyes. With sight prompted by the Infinite Intelligence, we look into the future before us. Ever endowed with the *Prophetic Eye* we see the days-to-be coming upon us. The veil is rent in twain. The future is no

longer withheld from our sight. We see the hand of Providence, we see the Wheel of Chance and Fate. We see in it all, Destiny—and *we see the means to promote all who follow the promptings of the Spirit of the Times. We know of the means to control force and to conduct power, that by so doing not one of the things of the world may affect us.*

And now we are able to say with greater understanding than ever before, and with emphasis: "The old has passed away! The old has passed away! The old has passed away!"

*Years are coming, years are going,
Creeds may change and pass away,
But the power of love is growing
Stronger, surer, day by day.*

*Selfish claims will soon no longer
Raise their harsh, discordant sounds;
For the way of love will conquer,
Bursting hatred's narrow bounds.*

*Human love will spread a glory,
Filling man with gladsome mirth;
Songs of joy proclaim the story
Of a fair, transfigured earth.*

Have courage, keep good cheer; when God is near, there is no fear.

ECONOMICAL—COMICAL

Many heads, many minds. It is within the nature of things to admit many versions of a single subject, depending upon the premise we take toward the theme in question. Economy itself is a vast topic by reason of its many fields of operation. To economize is another thing, and suggests demonstration. To be economical strikes closely home and the proof lies in the pudding, altho the eater of the pudding is not always the maker of it. It is an easy thing for some people to talk about economy, but to be economical themselves is a case of being comical. The version they render upon the subject is comical in the first place, while in the second place it is exceedingly comical, once they are called upon to give a real demonstration.


There are four kinds of economics: individual, domestic, industrial, and national. The two former are under the control of home, the two latter by co-operation of the community. The two latter depend upon the success of the two former. To the extent that chaos exists in the former, to the same extent the two latter revenge themselves. The evils of the two latter can be eradicated only to the extent that there is moral sense controlling and governing the former. A reformer for this reason often

may grow into sufficient consciousness to become a *former* of his own destiny, while to others he is a mere *de-former* by virtue of the pupil's *de-ficiencies* to apply wholesome teachings to their daily walks, merely following a trend of good that attended by selfish motives. A reformer must thus first of all be an individual economist, while his pupils must follow suit. The reason Tolstoi often failed in his pursuit, was because the extension of his work depended upon his family, whose support he lacked on account of the latter's inharmony with his good motives. To the degree strangers co-operated with him he succeeded, still there was a stigma that harbored near-sightedness and narrowness in the *modus operandi* of his labors.

Our Blessed Savior failed in the grand work for humanity because His immediate followers were of a selfish type; each one having a little axe of his own to grind. The very blessed virgin mother sought honor for herself, posing her importance at a wedding of Canaan, and breaking up meetings, sending words to her Divine Son that she and her charge by first marriage of the Savior's guardian father were "waiting outside to see Him." It was enough to arouse the latter's divine wrath to say: "Who is my mother, brother, sister?" adding: "He who does the will of my Father." For instead of attending His discourses, His meetings, exhorta-

tions, counsels, resolutions, and joining with Him upon agreements, they entertained gossipers and slanderers, or schemed parties, socials and entertainments in the hope of displaying their own prominence among His faithful and willing workers. Were He here to-day they would be joy-riding during the time of his "pleading with the people," and have garages, storerooms, autos, provisions and property open to the ever-ready invaders commonly called thieves. The disciples even quarreled among themselves as to who would be preferred in the Kingdom to come, and thus be the "big man." The mother of the sons of Zebedee stole quietly to the Savior's apartment and pled with Him to remember her sons, and to promise her that He would have the one as Secretary of State and the other as Finance Minister; and the Savior had to say: "My Kingdom is not of the earth." Nay, His Kingdom is not like the kingdoms on earth, where every one seeks honor for himself, but a kingdom in which the individual is *monarch of himself*, not extending the boundary lines of terrestrial possessions, but building *character*.

"God moves in most mysterious ways His wonders to perform," and for this reason it is hard to tell just what the next move may be.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

TRANSITORINESS

Let me have but a lonely spot, where I
 Could spend the lovely time of spring—and
 lie
 On grass in joy with wine and with a belle—
 And I would then all Sultan's pomp defy.

* *

With book in hand, reclining 'neath a bough,
 A jug of wine, a half a loaf and thou
 Beside me, singing songs of love divine,
 Turns deserts into paradise enow.

* *

A budding rose spoke laughingly to me:
 "I am the Yusuf-flower; come and see
 My golden gems!" And ere I said, "Give
 proof,"
 She turned her blood-stained bloom for me
 to see.

* *

Take wine—do not succumb to mortal pain;
Misers alone hide their ill-gotten gain.
Don't chain ill health; you're not a lump of
gold
To hope, when dead, to be dug up again.

* *

Your hope is nothing else but vanity,
Your weal and woe are but inconstancy;
Think! As the snow-deck'd ground melts in
one night,
E'en so fades hope into eternity.

* *

Where once the Jamshyds loved to troll the
bowl,
Now stags, as well as lions, like to stroll,
And Bahram, who wild asses snared, was
snared
Himself—and paid with death his final toll.

* *

Where 'er you see a rose or tulip—red—
Be sure that here some Sultan's blood was
shed,
But where you see a harmless lily—white—
Be sure, it was a damsel's handsome head.

* *

The light-green turf that grows near-by the
stream

Sprang up from lily's lips, just like a dream;
Beware then, lest your feet might trample on
The dust, where cheeks shone like a sunny
beam.

* *

Came, Saki, fill the cup with once shed tears.
Think not today, nor of the future fears!
Tomorrow, when we die, we'll meet some
friends
Who've gone before, these seven thousand
years.

* *

Some strove for happiness, for joy and weal,
Rejoiced in ruby-wine at every meal;
But now they're gone, their fate was death,
their rest
A place on which the gravestone is the seal.

* *

Pass thru the world with happiness, and may
Your peace be found in ruby ev'ry day!
This green, that others left, is now our
sward,
But who will sit upon *our* dusty clay?

* *

My life is short, it lasts one day or two;
It passes like the fleeting wind—how true!
For that I take no heed of those two days;
The day that's past, or that's tomorrow due.

* *

Once was this pitcher here quite hotly chased
By some sweetheart with curly head, sweet-
faced;
The handle of the pitcher's side was once
An arm that clung around the lover's waist.

* *

As fall the tears from Heaven's clouded face,
So fall the drops from Vine, my mind to
brace;
As now sweet flowers give delight to me,
So shall my dust some fairy's bosom grace.

* *

This world seems like a caravansary,
A pilgrim's home, or vale of misery;
A feast, a joy for Jamshyds and their clique—
A tomb, a rest for Bahrams, you and me.

* *

(To be Continued in Next Issue)

Breath and Diet

By Dr. B. G. Kester

LET US BE SCIENTIFIC

Lest we be overtaken in our ignorance by the spirit of the times and, like the five foolish virgins, find ourselves at the last moment without oil, it behooves us to seek with renewed earnestness an answer to the most vital of all questions: "What must I do to be saved?"

Without the light of understanding in our hearts, we may ever implore others to give us of their oil, only to find that there is not enuf. To our sorrow and dismay we have neglected to see to it that our lamps were filled.

More forceful utterances than the parables of our Blessed Savior were never spoken, and none so little understood even to this day. To give the scientific principles of life was His mission, to enlighten those who had been caught in ignorance and the dogmatic superstition of His time. Just a few there were who understood and were able to apply the teachings to some degree. To those few what did He say? Did He say, "Your salvation depends upon your religious organization"? or, "The state and the law will keep you in

the straight and narrow path that leads to glory"? or, "If you should acquire great wealth, that will tide you over difficulties"? No! This is what He said: "Blessed are the pure in heart, for they shall see God." Pure in heart! How are we to become pure in heart? Perhaps we have prayed all our lives to become pure in heart and still we find we have that same old vicious temper that our father had, while our throats are filled with envy and jealousies too numerous to mention.

Suppose we cease praying blindly for something we know nothing about—that we should not know what to do with if we had it—and give some attention to the vital processes of life; let us be scientific to the extent that we recognize the laws of our being and bring about harmonious activity within the body itself.

That we may become free from "sickness, sin and sorrow," and enjoy final emancipation from "evil, error and illusion," it is necessary to purify the blood stream, which purification is accomplished thru balancing the chemical elements in the blood. "Good blood is blood in proportions so well defined that nothing foreign can exist in it." Good blood, therefore, purifies itself, and the process of purification becomes automatic as are all the vital processes of the body when not interfered with by the ignorance of man him-

self. That which prevents a complete realization of our ideals has been imposed upon us thru the blood of generations past and it is a race-taint from which we must free ourselves—no one being able to do it for us. Not the blood of a thousand crucified Saviors can make me pure in heart if the blood that flows within my heart carries with it the taint of "murder, adultery, false-witness and blasphemy." Our only hope lies in purifying our own blood. If a man is to be changed in nature, the elements of his blood must be changed, must be balanced to a point of equilibrium—then for him will the millenium dawn and he will know the "peace that surpasseth understanding," and enjoy the "love that knoweth of no fear."

So far as the spirit of the times is concerned, we are living now in the midst of millennial conditions, which accounts for so much turmoil on the surface of things. The leaven is working from center to circumference and we see the bubbles of discontent as they rise to the top of the fomenting mass of effete substance and giving off the poisonous gases of decayed antiquity and governmental suppression—while at the center, in the heart, where all is quiet, where all is pure and undefiled, there is peace, there is rest. Such a state is the rightful heritage of all those who understand, who "perform their duty in the spirit of obedience," knowing

that the purifying process must go on, that conception has been accomplished, the gestative period is nearly completed, and the time of deliverance from a womb-shrouded state of darkness is at hand when we shall behold the dazzling brilliance of the "sun-clothed day."

As a sign of the times we may observe that even the utilitarian things of life are taking on more of light and color. It is possible that we may live to see the time when our homes and our surroundings will reflect the opalescent tints of the sky above us. The ugly old cooking stove has been replaced by a wonderful creation of immaculate enamel and burnished metal, the walls of our homes are pure white or delicately tinted, everything must be harmonious to the eye; even the prosy old shop and office in the heart of a busy metropolis are no longer the cobwebby and dust-covered dens of moldy thot that they once were. Every place is made to reflect as much of light and color as is consistent with the purpose it is intended to serve. Light, more light!—that is the idea, that is the spirit of the times. More light in the dusty corners and littered up pigeon-holes of the brain, more light in the darkened chambers of the heart, that the spirit now slumbering there may arise to full consciousness and emanate into space, blending the vibrations of love and wisdom into one grand

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symphony of universal harmony. That we may enter into a state of complete realization, which assures to us the fulness of life is our desire, that there may be an illumination of body, mind and soul—this is our wish.

Then let us become scientific to the extent that we recognize in the two vital processes of life, breathing and nutrition, the means unto such attainments, keeping up the supply of normal chemical proportions in the blood by virtue of the foods taken, while we continue to increase and regulate our dynamic power thru the practice of rhythmic breathing. Being faithful in a few simple things, we shall soon find ourselves on the path that leads to perfection, where we, too, shall be at one with those who are "pure in heart."

REFLECTIONS

Washington could not tell a lie and for this reason took the blame upon himself for what his friend had done.

When truth fails you, perhaps you may resort to something else.

The Savior advised us to always speak the truth, but when asked, "What is truth?" He would not answer. Evidently it is left to our own judgment to determine according to governing conditions.

Systematic Thot

By Zarlivana Marvin

(Lesson One, Continued)

Neither does the long-faced fault-finding spirit bring happiness to oneself or others; on the contrary, such people fall under suspicion. They have not classified thot and weeded out the useless and objectionable. They do not love one another and thus fulfill the law of Christ. They are anxious to have other people placed in an unfavorable light, and are magnifying evil and trying to underestimate the good in others.

In this age of reason and logic and the accumulated knowledge of all times at our command, we must be thoroly acquainted with a subject before we presume to present it to the public. The sense of unpreparedness in any direction is not a pleasant one. We may be able to perfect ourselves at home in branches of study which we have never pursued in school or college. With all of our thot forces in correct and harmonious accord we are able to grasp and handle any problem if we apply ourselves, as there is no limit to life's possibilities in a healthy body, and with a happy contented mind, there is so much we can do for ourselves.

If one is determined to be restless and fault-finding, or morose and sullen, lowering his vitality, or with an ungovernable temper burning up his latent energy faster than he can accumulate it, he will not take to thot control; he will simply exist and perhaps cherish somewhere a half-hearted hope that God, when He calls him out of his body, which he has not made good use of or developed its great possibilities, is going to give him a glorious body and turn him loose with those who have made good in this life. That is asking a great deal even of God, and is too risky for an honest thinking individual to undertake. "As man soweth, so shall he reap"—that is God's own declaration.

Now, as I said before, in my desire to keep myself *in tune with God* and all the helpful and beautiful thots that are floating about as wireless messages, I have evolved this method of thot control as the beginning, but not all, of the wonders it has unfolded to me. Thot plays such an important part in the health of the body that many people, who have not come into the knowledge of the effect of the mind upon the body, would be appalled if they knew, or we should accuse them of working their own destruction by using their brain forces in one continuous line of absolutely useless thot or by entertaining unhappy or critical thot that works on the most vital organs of the human body.

Occasionally people give us glimpses of their innermost sanctuary that may place them in an entirely different light from that in which we had previously regarded them. For instance: In a small western town I once knew a respectable married couple who were childless. Mr. Brown built a beautiful home, the lawn was well kept, and there were plenty of flowers and shade trees. Mrs. Brown would swing in her hammock on Sunday afternoons and look so unhappy, that one day I asked her what she was thinking about? She said that on Sundays she always did her Monday's washing in her mind; that she went over it piece by piece, and after she had it all finished and on the line, so to speak, she spent the rest of the time feeling hurt that Mr. Brown did not invite her to go out riding. We could hardly blame Mr. Brown for not asking his wash-woman to go riding with him, could we?

On Monday she did the washing and all the time she was entertaining the thought that it taxed her strength beyond endurance to do it.

There are thousands of people all over the country who are doing what Mrs. Brown did—people who pass as saints with the unsuspecting, but who are entertaining thoughts of the lowest nature. Many transmit this thought to their offspring who put them into actual practice, and people say: "Why, how could

the children of such parents do those things?" and the parents themselves do not know that they are reaping what their own unchained thots have sown. Jesus was a Master who understood the power of thot force, and He said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already." And yet one who might not regard her in the way that is purely animal, might still covet her on account of her intellectual charms or conversational gifts.

I recall one instance where a young minister thot he was offering a compliment to a young married woman. He said: "When I saw you come into church this morning I thot, 'That is invariably my luck; whenever I see a woman I would like to make my wife, she is already married.' " Now, of course, it is hoped that he did not mean to sow the seed of discontent, but he did not stop to consider that it was not only bad form to say it, but it was bad form even to think it. If he meant to increase her zeal as a church worker, for she was one, he failed, for she never took much interest in him or his work thereafter. And if he were sincere in his inference, he was still wrong in his expression.

If people had understood the power of good thot, as they do to-day, down thru the ages, what a glorious history it would have made! Instead, it has been written in fire and blood. "Out of the abundance of the heart the mouth

speaketh." The knowledge of the power of good thot is not new, however, to certain people recorded in history. It was taught by the oldest religion on the earth, "To think Good Thots, speak Good Words, and do Good Deeds," but the effect of thot on the individual organism is becoming more and more perfectly understood by a greater number of people.

Just as sure as every brain cell has its correspondence in the nerve centers, does the quality of the thot entertained act upon the body, either to soothe and relieve from tension, or to interrupt and hinder circulation. Many medical men will bear me out in the assertion that thousands of children have been made chronic invalids and brot to an early grave by no other means than by being scolded while eating their meals. Doubtless the mother's digestion has been ruined by the same means, and it was doubtless a reflection, more of a mental and nervous condition of her forebears than of any actual transgression on the part of her child. Such mothers would be horrified to be told that they were actually murdering their children, and yet such is the case.

I have seen children punished until their stomachs revolted at the sight of food, and they were forced to eat as evidence of being conquered. When forced to eat, the foods were left untouched by the juices in the stom-

ach and formed a poisonous gas. In my childhood days I had a little friend named Lottie, whose mother, kind in other respects, was a chronic table-scolder. The child was, of course, delicate. If the mother looked cross at Lottie, the latter would vomit up her food. The mother suffered with the most dreadful nightmares that kept the whole family on the alert to arouse her, for alone, she seemed unable to move. If her stomach had been as intelligent as Lottie's, it also would have refused the food and saved her from the nightmares. That woman said her prayers daily and talked in church meetings, but her talking was a whine and a wail, without helpfulness or inspiration. Even children are judges of character, and I was glad when another woman would arise to testify with her more convincing manner, for I knew she lived in accordance with her profession, and others knew it, and loved her too.

It is to be hoped that table-scolding will be entirely eliminated in the homes of the future, and that all who have the care of the young will, by good example and helpful suggestion, gently mold their plastic minds in the right way, instead of continuously finding fault, which is invariably, on the part of the parents, a confession of weakness and unfitness.

Many parents send their children to private schools and are delighted with the result. The children learn rapidly and develop an

ease and grace of manner that is surprising, when wisely and kindly dealt with. One of the effects on children ruled by brute force is that of a shifting eye—the soul is unable to face that of others. Another result is to blunt its sensibility of right and wrong; it fosters the spirit of distrust and untruthfulness and also tends to make the child cruel.

- I am, and always have been, opposed to the use of the rod as a punishment, and it is becoming more and more out-of-date. As a teacher during ten years, I never used it or punishment of any kind. I used only love and moral suasion in teaching, just as I did with my own child who now stands squarely for principle.

All the wrong thots of generations will crowd into the muddled brain of a drunkard over his cups.

All these sad things are object lessons to us that should teach us that, not only for our own benefit, but for posterity as well, we must become masters of our own thots. It is what we think, more than what we say, that matters most. The time is drawing near, indeed it is now here, when men and women can no longer conceal from the wise their habits of thot; their features, their eyes, their movements, all tell the story. Lights and shadows play about them, and the colors thereof are a perfect wireless code to those who know and understand it—to say nothing

Mother's Voice

Written by Maria Rose Ruth Hilton

LAW OF UTILITY

Woman is rapidly rising; awakening to the vital fact, i.e., that the mother, during the nine months of gestation, imparts, according to the degree of her intelligence and understanding, that which either blesses or curses her offspring—that which develops thru the future years, intelligence, wisdom and understanding, or that which savors of ignorance and stupidity.

The awakened world begins to recognize the vital importance of Mother's Mission, realizing that in her hand alone lies the destiny of the future generations, not only of America, the Savior Nation, but of the whole world.

Woman is today the greatest factor in all manifestation. The Omnipotent has entrusted to her the greatest responsibilities. That she may realize more fully the importance of her position and be enabled and prepared to fulfill her supreme trust, requires proper and scientific education. Woman is naturally endowed by the Creator with all the attributes of mind and heart necessary to

a perfect life, perfectly expressed, if she will but recognize and apply her inborn knowledge to the every-day walks of life.

What is ordinarily called the kitchen, becomes to her the most interesting and important of laboratories. Here she finds ample opportunity for applying her knowledge of dietary chemistry, turning it into scientific channels.

Mother, as the Queen of her household, naturally is responsible for not only the kind of food provided for her family, but the way in which that food is prepared. The health and harmony of the members of her household depend directly upon scientific feeding. She must understand the law governing selection, "compoundation," as well as that of proper combinations; also taking into consideration the basic principle governing each member of her household. Proper selection of foodstuffs, rightly compounded, scientifically combined and blended, will lay a constructive foundation for all time to come and impart the blessings of perfect health, happiness and prosperity, which are man's natural birthright.

Mother stands for construction in every department of life; she must apply her inborn knowledge to every avenue of expression and realize that she stands for the law of utility scientifically applied.

THE MASTER IS COMING

They said: "The Master is coming to honor the town
today,
And none can tell in what house or home the Master
will choose to stay."
And I thought while my heart beat wildly, "What if
He should call at mine?
How would I strive to honor and entertain the Guest
Divine?"

And straightway I went to toiling, to make my house
more neat,
I swept and polished and garnished and decked it with
blossoms sweet.
I was troubled for fear the Master might come ere my
task was done;
So I hastened and worked the faster, and watched the
hurrying sun.

But right in the midst of my duties a woman came to
my door;
She had come to tell me her sorrow, and my comfort
and aid implore.
And I said: "I cannot listen or help you any today,
I am looking for a greater and nobler guest," and the
woman went away.

But soon there came another, a cripple old and gray,
And said: "Oh, let me rest a while at your home,
I pray.
I've traveled far since morning, I'm hungry, faint
and weak;
And I said: "I cannot listen, or help you any today;
I'm looking for a greater and nobler guest," and the
pleader went away.

And the day wore onward swiftly, and my task was
nearly done,
And a prayer was ever in my heart, that the Master
yet might come.
And I thought I should spring and meet Him, and
treat Him with utmost care,
When a little child stood beside me with a face so
sweet and fair.
Sweet, but with marks of tear-drops, and his clothes
were tattered and old;
A finger was bruised and bleeding, and his little bare
feet were cold.

And I said: "I'm sorry for you; you are sorely in
need of care,
But I cannot stay to give it, you must hasten other-
where."
And at the words a shadow swept o'er the blue-veined
brow.
"Some one will clothe and feed you, dear, but I'm too
busy now."

At last the day was ended, my work was over and
done;
My house was swept and garnished, and I watched in
the dusk alone—
Watched, but no footfall sounded, no one paused at
my gate:
No one entered my cottage-door—I could only pray
and wait.
I waited till night had deepened, and the Master had
not come;
"He has entered some other door!" I cried, "and glad-
dened some other home.
My labor has been for nothing," and I bowed my head
and wept;

My heart was sore with longing, yet spite of it all I
slept.

Then the Master stood before me, and His face was
grave and fair.

"Three times today I have come to your door, and
craved your pity and care:

Three times you have sent me onward, uncared for,
unhelped,

And the blessing you might have received is lost, and
your chance to serve is fled.

"The poor you have always with you; they are ever
in need of a friend.

And as oft as you give them food to eat, those gifts to
your Master you lend.

Whenever you give them cold water, or whatever
their needs may be,

You're aiding not only My little ones, but you're also
helping Me."

"O Lord, dear Lord, forgive me; how could I know
it was Thee?"

My very soul was shamed and bowed in the depth of
humility,

And He said: "The sin is pardoned, but the blessing
is lost to thee;

For failing to comfort the least of Mine, you have
failed to comfort me."

—*Hearth and Home.*

To extract sweets from a flower without
injury is a scientific measure known only to
the bee. Let us be as wise.

THE BANQUET

From the Old-Timers

Again we would say that a report should always be on time, still there are reports so pleasant to our recollection that even the date never grows too old to be given a place in the annals of Mazdaznan literature. There are many banquets in Mazdaznan. Others would consider the banquets celebrations, but we prefer to name the red-letter events banquets because they are of a nature akin to communion. The banquet we have in mind is the one given annually on behalf of the Master. In every country on the globe the Master's birthday is celebrated equally with the same reverence as the general birthday of the Christos, born in the hearts of all mankind, recognizing the Great Savior as the incarnation of the possibilities of the Aryan Race, for Christmas can be celebrated only by those who are re-born in Christ. •

The nineteenth of December is a *personal* birthday celebration; the night of the 24th is the universal birthday. On the nineteenth the faithful meet in preparation for the final day. The nineteenth brings to mind quite a number of holy men and women thruout all the ages who have come at the end of the sign of Sagittarius; Omar Khayyam being included in the number.

The nineteenth of December is a great day

not because of the personality of the Master but because of the message he has disclosed and the tenacity with which he has held to the gospel of emancipation. Chicago has taken particular pains to prove loyalty to this great and inimitable cause plagiarized by all schools.

As in days of old the banquet was held on the upper floor, amidst a flood of light and with individual candles, a most delicious repast being served. Dr. St. Willard Riley acted as toastmaster and many of the old-timers testified, the number including Daddy L. Kuehmsted, Dr. A. L. Thomas, Executive George Herwig, Father Christiansen, Counsellor Vincent, Mr. Freeman, Mrs. Freeman, Aunt Emma, Mrs. Harnstrom, Mrs. Zarlivana Marvin and many others.

Mrs. Marvin read a poem received by inspiration, and the lines whereof having met with the approval of all present, the request has been made that the wording be repeated in this report. The poem follows:

TO THE MASTER

Oh Master, in thyself complete
In spirit, body, soul, and mind;
Where all creations blend and meet
And all gradations know their kind.
Oh thou conceived upon the throne,
Ahura Mazda there begat;
By virtue thou hast made thine own,
Thy sonship—who would grudge thee that?

Oh heart, that throbs with Love Divine,
Infinity doth in thee dwell,
There sympathy finds home and shrine,
While Truth, thy handmaid, serves thee well.
Oh eyes, that gaze on scenes sublime,
Tho far removed from mortal kind,
Unsullied cycles, scrolls of time,
Yet look with pity on all men.
Oh ears, that hear perfected sound,
Voice, tone and music, and life's wail,
Choirs' symphonies have wrapped thee round
With spheres communed in Holy Grail.
Oh tongue, whose law is righteous love,
Proclaims to man far gone astray,
That peace, white winged as a dove,
Heralds the dawn of fairest day.
Oh lips, that speak out unafraid
That we might say, "I live and know,"
With coal from off God's altar laid
That breath fanned into perfect glow.
Oh hands, that skillfully do serve
To prove thy wisdom, Master-Mind
That from thy purpose will not swerve,
The way and how to show thy kind.
What is thy purpose—like the sun
To light the path for such as we?
To with the Father be at one,
To speak the word and lo, 'twill be?
Oh feet, that tread the narrow way,
Nor tarry there where sins beguile,
Lead on to heights and perfect day
Where angels greet the Pilgrims' smile.
Expression of the highest note,
Where body, mind, and soul agree,
And consciousness not learned by rote
Belong, Oh Master, unto thee.
O. Z. A. H., blest Master-Thot,
Perfected by thy Om and Na,
Perfected by thine own who sought,
And God, the source from which to draw.

Federation of Nations

Written by Nellie Wheelwright

GEORGE WASHINGTON

The twenty-second of February will be the anniversary of the day we celebrate as George Washington's birthday. The year just closed has been filled to the brim and overflowing with events leading to the final Federation of Nations. Surely, we have a better understanding and clearer *vision* of Washington and his mission to the Aryan Race—still we see those principles "tried by fire."

A Virginia historian said: "Heine's Story of the wonderful cactus that slumbered a hundred years came literally true in the thorny history of American evolution. Washington came out of the cactus-like environment of American life. Heredity had a crowning part in it. * * * * That which differentiated the Greek from all others was the *Sea*, that shone and shimmered into his life at every angle, and fed the life of of his soul with its subtle influences." The forest was the colonist's *Sea*.

Another said: "Washington at a single step passed from being a Virginian to being an American, and in so doing he stood alone."

Every thot and act he put into the Thirteen Colonies had just one purpose—that this nation take its place as the Savior Nation, and he left his trust so written in the hearts of mankind, that they continue to call him “the Father of his Country.”

It is indeed fitting that we republish in *this* number Washington’s Vision, and ponder upon its lessons and “look and learn.”

WASHINGTON’S WONDERFUL VISION OF AMERICA’S GREAT FUTURE

Originally published by Wesley Bradshaw, from a reprint in the National Tribune.

The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then 99 years old and becoming very feeble. But tho so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more.

Let us go into the hall, he said. I want to tell you an incident of Washington’s life, one of which no one alive knows except myself, and, if you live, you will before long see it verified. Mark the prediction. You will see it verified.

From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah, I have often seen the tears coursing down our dear commander’s careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington’s going to the thicket to pray. Well, it was not only true, but he used often

to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely thru the darkest days of tribulations.

One day—I remember it well—the chilly winds whistled thru the leafless trees; tho the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance after a preliminary conversation of about half an hour. Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

“I do not know whether it is owing to the anxiety of my mind or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astounded was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of her eyes. In this time I felt strange sensations spreading thru me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become useless. Even thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor. Gradually the surrounding atmosphere seemed as tho becoming filled with sensations and grew luminous. Everything airy and yet more distinct to my sight than before, I now began to feel as one dying, or, rather to experience the sensa-

tions which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my visitor extended her arm eastwardly, I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark, shadowy being like an angel, standing, or, rather, floating in midair, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some upon Europe. Immediately a cloud arose from these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds.

"Sharp flashes of lightning gleamed thru it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn.' I cast my eyes upon America and behind villages and towns and cities, spirnging up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, 'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel turned his face

southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union,' bearing the American flag, which he placed between the divided nation, and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard.

"And again I heard the mysterious voice saying, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds that were soon joined into one. And thruout this mass there gleamed a dark red light, by which I saw hordes of armed men, who moved with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld spring up. As my ears listened to the thundering of the cannon, clashing of swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits.

These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'While the stars remain and the heavens send down dew upon the earth, so long shall the Union last.' And taking from his brow the crown on which blazoned the word 'Union,' he placed it upon the standard, while the people, kneeling down, said 'Amen.'

"The scene instantly began to fade, dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the republic. The most fearful is the third, passing which the whole world united shall not prevail against her. Let every child of the republic learn to live for his God, his land and Union.' With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth of progress and destiny of the United States."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."



AWAKENED WOMAN

There is such a thing as righteous indignation. We see it all along the line that woman has to take her stand, and say thus far shalt thou go and no further, in more ways than one or she will remain crushed to earth forever. She must see it, stand for it and rise to it. Oh, these are the days that try the heart! Jesus said, "He that endureth to the end shall be saved"—that was all He said, just saved. Imposition has caused it all.

Some things will have to be learned by each one of us, you cannot interfere with another's trust, no matter how true you are in principle or how very diligent you are in performing your duty. Oh! how it all hurts because we are all so far from the goal—how long, Oh! Lord, how long!

We are happy and work, work is better than talk. Words seem to be blows at times. They are useless unless conscious that supports them sufficiently to inspire unto deeds—"deeds speak louder than words."

Yes, there is a "pearl of great price" to be found in the struggle woman has had and is having to obtain suffrage here in the "Land of Freedom." It is a long and tedious battle to force her to take *herself* seriously. She is now compelled to awaken to the realization that principle is her guide, not father, brother or husband.

Woman has reared the children, cared for the home and sewed the seam for centuries, and how often has she felt it was useless to stand against overwhelming thot and conditions. *Now*, the "Spirit of the Times" insists that she shall rise to the exigency, gird her loins for the race to the goal, and even take her place in the affairs of the nations. Will man make this path smooth? Did you say no? Well, then, she will "stand alone," for when duty whispers low she must, then she replies "I can."

Looking about us we behold absolute confusion and disorder in the household of the nations. Why? Mothers have been sleeping and the children have become so disobedient that they are now destroying themselves. We will have to turn to woman as "the hope of the world," and she will straighten out the tangle in affairs and restore order to the household.

It is said that the first consideration of the members of the "Peace Table" was the placing of the blame of the great war. "Mothers of the race in bondage," are you thinking? When you are capable of clear reasoning thot, the answer to this question will nerve you to stand against this wall of ignorance, and learn to say "I will" and "I will not." And then you will see to it that the children of the race are not born in bondage.

MAZDAZNAN
REFLECTIONS

There can be neither loss nor gain to the one who keeps busy building character, while the other one forever looks at the debit and credit items of the things he can gather to-day. The present and the time yet to come, will without the hazard of a doubt, prove this to be a fact.

Trust in yourself, thru the application of moral uprightness to your daily life and the heartache caused by the failure of others shall never enter your door. .

The possibilities of the future were never so bright, so manifest to the understanding of many, as today. Now is the well-timed occasion to equip oneself to enter the great harvest field of the New Earth.

A wondrous worker is nature. She never grows weary or faint-hearted. The crumbling wall she covers with vine and flower. The battlefield on her bosom, torn and wounded from the destructiveness of her children of greater intelligence, she sets to work to heal. A breathing spell, a shower of rain, with the warmth of the sunshine, and she brings forth the vegetation of the earth and again—flowers. Each one must learn from her the lesson. Perhaps it may be to learn to forget, it may be to ever press onward, it may be there is no wound that she cannot heal, or it may be just smile and be happy.

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MAZDAZNAN

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SELF-DIAGNOSIS

To reduce a stupendous undertaking to a unit and to work by units is a method adopted by all the promoters of industrial and other pursuits. To reduce to a minimum of operation the maximum of a plant is the aim of every successful and success hunting business man. In every department of life as well as in every unit of nature we discover the reminders leading to a better understanding of the simple laws of life. We only need to have the assurance of safety.

As to our body, it too works on units, even more so than anything else in nature. We have but to consider the body as to its three principle cavities to realize the corresponding factors and their relation to one another.

The organic functions themselves are in correspondence with the three-fold operation of the brain.

The chest cavity, with all its particular organs, is controlled by the intellectual portion of the brain; the genital cavity, or the organs thereof, depend upon the spiritual propensities for their control, while the basic brain takes charge of the abdominal cavity, and all the organs relative to that domain.

The man of intellect, whether applying the latter to the daily walks of life or not, nevertheless has to attend to the exercise of the dynamics and subsist upon foods congenial to that base so as to remain normal in health of body and aware of the mind.

The spiritually based may be misled and fall into excess, still he will have to take the consequences, unless he mends the errors of his ways speedily and returns to first principles, paying attention to the organic side that corresponds to his spiritual make up. He may be exceptionally well developed and experience no inconveniences for a time, nevertheless nature must govern its trust within the boundary lines of law and seek adjustment wherever infringed upon. Diet, too, has to be observed if the full benefits of such a temperament are to be gained thruout the daily walks of life.

As to the materially based, the abdominal cavity and its organs are to be given such

exercises, gymnastic and dietetic, as will increase their capacity or power rather than diminish them with the advance in years.

Each and every base has its virtues which should be carefully studied and their progress or development promoted. The basic side should always be the first consideration while the inclinations should be given attention according to their gradations.

Attending to postures and rhythmic breathing calculated to stimulate the respirative base and its attending inclinations, paying attention to the foods conducive to the correcting of habits, and keeping in check all the organic operations, will assure perfect health of body and aid in the development of the mind to the extent of higher attainments satisfactory to the man desirous of advancement and a better understanding of life.

SPRING DIET

By Vahda Lindsay

With the advance of the season it is good to remind one another of the things good to know and better still to follow:

Dandelion rootlets (fresh).

Dandelion leaves for salads.

Chives in cottage cheese.

Yarrow in scrambled eggs.

Green parsley, scissored or scorched.

Thin rhubarb.

Rhubarb leaves for a steamed dish.

Italian fennel celery (foenucky).

Hot biscuits once a day.

No salt, but orris root instead.

New potatoes steamed with carroway seed.

Potatoes baked with one or two aniseeds in center.

Celery seeds on vegetables.

Use sugar of milk (Homeopathic sugar) for sweetening.

Eat violets and flavor all tea with violet blossoms.

One teaspoonful of last year's poppy seeds, three times a week for a month.

Do not forget to use six grains of wood ashes with your first meal of the day, and finish your last meal with one or two three-grain tablets of Groeschke's charcoal.

Be sure you catch rain water in March and all who have membranous troubles let them add to each quart of rain water one ounce of gum arabic and use one teaspoonful of the preparation before each meal for a month.

As the season advances we discard fired foods with each addition of fresh foods. Cereals and breadstuffs, as well as tubers, also disappear from our table.

Season Hints

Rhubarb, dandelion and mustard leaves are now in season and should constitute a combination salad.

Spinach and parsley, too, make a good salad, with radishes and watercress added.

Every green herb and violet flowers make wholesome salads.

Foenucky, or fennel celery, should be plentiful now and indulged in daily, altho in small quantities at a time.

Artichokes are still in season and should be used daily, still in small quantities if good results are to be obtained.

Do not forget your sassafras and orris root, wood ashes and charcoal, the latter to be used in quantities of from three to six grains after each meal for three to five weeks.

Salads should constitute the main diet, adding barley, rice, beans, chic peas and lentils simply to avoid monotony. Yet, pulses as well as cereals should be used sparingly if good results are to be expected from a spring diet.

The less cooked, fried, steamed and boiled dishes the better.

Plain doughs are better than bread, rolls, muffins, biscuits and many other bake wares. In fact, if we wish to retain our happy mood and good disposition we shall have to cling to first principles and let yeast, sour dough, salt-rising and other forced goods alone.

We may know much more in theory than we put into practice and for this reason have to be constantly reminded of the demands of the season.

Some temperaments need to pay more attention to the selection of foods, others to body culture and many more to mild medication.

Baths and rubs are good, but it should be remembered that a little stimulation, counter-irritation and massaging the body adds to the reclamation and quickening of the constitution in general. We would advise powdering the body with borax, sulphur and talcum quite frequently.

To sweeten the odors of the body wash with boric acid, also powder various parts and quit yeast bread, using foods assisting in elimination. If the latter do not work quickly enuf use Russian Petrolatum in doses of one to three desert spoonfuls a day.

Whether sick or well, it will prove to our advantage to attend to present needs as outlined by nature.

Fresh asparagus is on the market and all who suffer from weak kidneys should use steamed or raw asparagus daily for five weeks to come.

If the bladder causes inconvenience use bulb celery with salads and wear heavier hose, changing them two or three times a day.

A few drops of oil of sassafras and oil of eucalyptus added to one's bath will aid greatly in stirring porous action and will stimulate the nerves, improving sight and hearing.

Follow the course of nature and keep an eye on the market. It will act as a reminder and furnish the means that help to inspire one to live within the boundary lines of nature.

Nature is rejuvenating: perhaps there are simple means for the rejuvenation of our own bodies, making them appear in the garments of bloom and paving the way to a season assuring the fruits of the spirit.

Man may change and decay, while nature and God remain.



Sermonettes

Still, "God moves in most mysterious ways His wonders to perform," altho it is true that some of us fail to see the wonders; while with all the mystery about us we are certain that God cannot be in it, since as a God He is a God of inspiration and revelation.

Should it ever be revealed that God has His favorites then all the rest of us, attempting to gain His confidence, have labored in vain.

Everything has to reduce itself to such a minimum that we learn to live for one another.

History continues to repeat itself so long as the themes of antiquity continue to be revived.

To look ahead is proper, while attending to our present needs lays the foundation for the future.

Whenever prayers fail us it is because we are in the wrong locality to receive our answer.

Your prayer for rain uttered in a desert of Arizona will be answered in Iowa, while your prayer for dry weather entertained in the latter state will materialize in the Mojave desert.

Whenever you desire gold pray for silver first, or yield to copper, squeezing a nickel until it turns into a dime.

CAMP FIRE CHATS

The most successful writer is he who explodes a volley of language upon subjects he is least conversant with, the same as great statesmen perform their greatest diplomatic strokes with a pen.

A field-marshal is the power behind the fighting army while he communes with the concentrates of spiritus sanctus.

A soldier of the cross is he who fights his way to the cross after he has been double-crossed by his own kind.

Not until we have been deceived by the eyes of lustful men and women do we "fix our eyes upon Jesus," here to learn that He, too, has met a similar fate.

Another claims to be a republican, when in reality we ought to *can* him, for he is worse than a *publican* and a sinner.

Many a man parades as a democrat, still the accent remains on the tail-end of *rat*.

The body of Tolstoi may be mouldering in the grave, yet his spirit has surely been poured upon his people, working miracles, the power of which shall dethrone autocracy.

The merits of a platform should be the incentive leading to the ballot-box, and not personal influence or private interests.

If westward is the trend of civilization, and we have reached the Pacific, is our next step Japan or Russia?

Now that the "flu" is over we may encounter the yellow fever, brought to us by yellow jackets, for the Mikado still holds the scepter of imperialism.

To madden the dog give him sugar, to tone his temper take it away from him.

Now that militarism has run down the embankment, universal training shall take its place toward the safety of brothers.

Satan may be chained, still his emissaries keep busy inaugurating tactics of satanic origin.

Tho change in terminology does not change the thing itself, it is of comfort to the refined in heart and cultured of mind to call the devil, "*adversary*."

The majority of mankind are either eclipsed or psychologized.

The monarchical issue has been disposed of, and the struggle between capital and labor now has its beginning, for the *organization* that seeks undivided interests knows that in order to gain its end, it must keep two parties in the field for the people to choose from, so as to do *the work* thru whichever is the *people's choice*, and the "*people's choice*" remains the "*organization's voice*."

Monarchy is gone, anarchy is fast fading away, and just one more step—*hier-archy*. How long, O Lord, how long? The answer comes thru John: "Only a little while!"

It is said that "a house divided against itself cannot stand." That is true; it will not be able to *withstand* the cunningness of its dividers.

The idea of God remains in the hearts of cultured men, after the fall of churchianity, as much as the thot of good government remains after monarchy has been dethroned.

Speaking of "mon-archy" we mean one-man-government, usually known as a king, emperor, autocrat, in contradiction to "*an-archy*" which is "*new government*"; altho often such government invites chaos, out of which sometimes rises "*eu-archy*," or *good government*. Blessed are the people who enjoy self-g~~vernment~~ as assured in the Lord's Prayer.

MAZDAZNAN
TRUE RELIGION

In reality there is no true religion, for there can be no false religion. Religion is a unit, a state, a condition. There may be proper teachings and there may be teachings that are wanting, but of religion there is but one—and that is *revealed*. As long as it has not been *revealed to me*, as long as I am not conscious of my source, purpose and destiny, as long as “the tie that binds” is not felt by me, and I am not at one with the Father (Abba), I have *no* religion. Religion is a state *that assures to me* at-one-ment. There may be schools attempting to teach methods of preparation, each and every one having more or less virtue, but none can guarantee *religion*. Religion is a state to be attained to and once that pinnacle has been reached we are able to say with the Savior: “Get thee hence, Satan.” And why? Because “Thou shalt worship the Lord thy God—not man.”

As long as we are void of *religion*, and unconscious of “the tie that binds our hearts,” we lean on “pillars of authority” and we are in need of spiritual as well as material crutches. “Nothing unclean can enter the Kingdom of Heaven” and for this reason none can enjoy heaven so long as there are cripples and blind that have to be led or

wheeled in an invalid chair of churchian monopoly and frocked corporations.

Religion to be such must be *revealed* not to *one* but to *all* who seek it. Such religion is infallible because it has no creed that has to be changed to suit the times, or a catechism to answer as means to an end. Religion has no need of text-books other than the Open Book of Nature written by the Finger of Destiny no man dare deny.

Religion is man's birthright as much as the treasures of this earth are his inheritance. Both may be his if like the Prodigal Son he ceases to hire out to the citizen to feed on husks, and returns to First Principles assuring him union with God. Arise, then, and shine within the circumference of wisdom, using all thy God-given talents, gifts, attributes and endowments for the furtherance of ends assuring the Kingdom of God on earth, for he who gazes into the sky will meet deception, while illusions shall continue to delude the seeker after truth. Arise in all thy majesty and glory, and remember that this is the acceptable time—this is the day of salvation.

He who takes up his work where the Creative Energy and Evolutionary Power leaves off gives himself to the Lord and furthers His Will.

DIFFERENCE OF OPINION

Difference of opinion may or may not show intelligence. Even an idiot may beg to differ. Opinions are as much unfinished thot as are ideas. They may be in the making, or in the unmaking. To have a right to one's own opinions no one can dispute, but to impose one's opinions upon another is an entirely different question, and a serious one. Again, preaching an idea and to use persuasion, too, need to be taken into account. King Agrippa held that even persuasion was not unlawful. He said to Paul: "Almost thou persuadest me." But in this case Paul was under the king's orders, and asked to expound his doctrines. To expound one's doctrines in public is the privilege of all. Not only primary or political talks are admitted, but scientific, religious or otherwise. Talks that are of an inciting nature should never be indulged in, even tho they may be of a religious or political nature. It is indecent to become personal on a public platform. Personal grievances should be confined to the circle concerned, and thrashed out in their own presence. Slanderers and mischief mongers alone love to pose before the public. All you need is to learn of their connections, their affiliations, and further explanations are superfluous. Connections and affiliations always speak with certainty. Jesus said: "By their fruits

ye shall know them." Any one connected with idolatrous practices, cannot be free from influence, and under certain conditions is restrained from being himself. Another dictates there. Such all history reveals, and such has ever been the club held over the heads of mortals, intimidating them into submission and subjection.

A child raised in an atmosphere of fear cannot be open and free to give its very best. A child that has to scheme how to evade unnecessary, unwarranted chastizement cannot be a success in life. A child discovering deception in superiors will never trust its fellow men. The stain of mistrust is there. True, the blind will follow their leaders, but not all beings are blind. Those who see are the ones who make known the wants of human kind, and reveal to us the purpose of life.

If there is an Infinite Intelligence who knows it all, and who desires to raise a people unto Himself to assist Him in His glorification, He surely must have intelligence enough to know that the theological method is unsuccessful and as to means, rather idiotic. If all-powerful, He could have raised an audience much more rapidly, since He is the only factor. If it is not the Lord who desires an audience, but the few of His admirers; if it is not He who devises these idiosyncratic plans for salvation, we surely have a right to refuse them all.

We can have any and every kind of opinions and even parade them, but if we are refused we must by no means let our undeveloped tendencies get the best of us and start a Dervish howl about it. Be content with your own. Every man has, or is expected to have, enough character to refuse any idea not in conformity with his attitude or mental compass.

The Scriptures tell us that we have not so much as even the right to ask our neighbor whether he believes in God, since we are to be able to tell the color of our neighbor's ethical code by his works. If his life is not an inspiration to us, we need not question him as to his belief.

A thot is a substantiation appertaining to life, and of value to one and all; we cannot live without it, any more than we are able to live without daily bread. "Thots are things." "And as a man thinketh in his heart so he is." Not only *so he is*, but *even so it is determined; so it shall be*. To entertain ideas and repeat parrot-like the opinions of others may help to perpetuate them, like seeds of weeds carried by winds; but these chatterings do not exercise any power; there inspiration is lacking. The prodigal son proves that. Prayers alone availed him nothing. Not until he realized he must go after the thing his heart desired; not until then did the turning point of life come to him, and "he arose and went."

Free yourself of opinions as you would of carbons. Breathe out both, and let the gentle Spirit touch your heart and mind. What comes upon the wings of either is inspiration. Such need not be questioned, even tho for the time being we may not understand.

Shun opinionated beings. Shun them as you would evil companions, for their influence breeds sin. People brimful of ideas are unbalanced. The body may seem wholesome, but their mind is unbalanced. Normal people attend to matters as fast as an inspiration comes to them. They may not be conversant, but they are industrious. Every man in a normal state is a producer. He who has nothing to show for his existing is a public nuisance, tho he may think he is serving the public.

Be quick to listen, but be slow of speech. Let your speech be yes, if proper, and no, where proper, all else and above it will breed evil.

DIPLOMATIC MOVES

Always sound the vessel to determine the ring and use your judgement as to the scale.

When reason ceases ignorance flourishes, inviting superstition for a companion.

Humanity may enjoy organization, still it may lack system.

Dishonesty is the result of imposed fear. Cease your threats, and honesty, or confidence, is restored.


When you muzzle the press and the lips, you may prohibit tolerance and freedom to worship God according to the dictates of one's conscience and what little resistance becomes evident soon fades, but hit a man's stomach, depriving him of liquor, and he shall rise in revolt.

There has been a great deal of talk in the past, much more talk may be expected in the future, still nothing can be learned from the twaddle of parrots.

The spendthrift wage-earner is the greatest asset to corporations, trusts and commercialism in general. The man of economy and thrift, attempting to redeem himself from the iron claw of capitalistic organizations, is the latter's greatest enemy and must expect to be crushed at a moment's notice.

The path thru life may be difficult, long, winding and dreary, but think of the fun you have being entertained by—thinker, tinker and inker, with the accent on the *cur*.

Democracy is for the individual only when it becomes universal even as catholicism is universal, only when irrespective of belief, caste or color, the individual is equally respected and recognized as a grand factor in society.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation. •

TRANSITORINESS

I stopped at some bazaar, one dusky day,
And watched a Potter, fiercely kneading clay,
And lo! the Clay cried: "Pray, treat kindly
me,
For I was yesterday, what you're today."

* *

Do not forget "Old Story's" Truth, I pray:
A Drink, if from your hand, tastes sweet,
they say,
But bitter, from a pitcher of wet clay,
Of which was Man once made in such a way.

* *

Be drunk with Wine, Khayyam, and highly
glad,
Caress with loveliness your Tulip's head,
Be happy now, don't care what yesterday
You were—your blood tomorrow may be
shed!

* *

MAZDAZNAN
KUZA NAMA

The Fast of Ramazan had sneaked away,
To Potter's workshop I thus went straight-
way,
And was amazed to see myself among
The thousands of the diverse shapes of clay.

* *

The Potter worked the clay with much display
Into a pot that looked quite bright and gay;
The lid—he formed of sundry monarchs' skulls,
The haft—of beggars' feet, once gone astray.

* *

At Potter's house one of the Cups has said:
"My shape, be sure, of common Earth was made;
When broke again, some bricks they'll form,
to place
Them on the grave, or by some rosy-bed."

* *

Quite many vessels of the baser clay
That stood awry in Potter's shop, would say:
"Are we to blame? Did not the Master make
Our forms? Why! Did His Hands then
shake?"

* *

Could you believe—the Potter who did make
The Cups, would all of them as worthless
break?

Those lovely faces, limbs and charming
forms?—

What *Love* once made, should *Wrath* then
break?

* *

Last night again some hasty vessels said:
“At Judgment Day great searching will be
made,

And strange and curious questions boldly
asked:

‘Where’s Seller-Buyer-Potter and his
Trade?’ ”

* *

“Be well prepared! The Trump will sound
its knell,

And Angry Judge condemn thee into Hell;

But as All-Goodness can be never bad,

So tremble not—be calm—’twill yet be well.”

* *

Another vessel raised his voice and said:

“When my Destroying Angel comes to tread

Me down, make of my dust a cup, fill it

With Wine, which shall revive me, tho I’m
dead.”

* *

Here ends the Vessels' Talk. Thus passed
The Month of Fast. With joy Shawwal at
last
Appears; young Moon looks in; she hears the
cry
Of porters: "Bottles on your back! Work
fast!"

* *

(To be Continued in Next Issue)

HOW TO STRENGTHEN THE MEMORY

Everything has its own time and season. There are times when we feel the necessity for sports, and again we are urged to have an outing, to camp by a stream, the beach, or to betake ourselves to the canyon. There are times when we are inclined to work; at other times we feel we would love to take up some study to divert our mind.

The winter season is the time for study. Our study never interferes with entertainment, in fact we get more out of our musicals, operas and performances, by far more, when the mind is kept within a certain radius to encompass our propensities. The study of languages is always advisable. It sharpens the mind, it gives one a better prospectus of the general trend of things. It assists in building a better memory. To take up a language means much to one's recreation, and,

at the same time, it does broaden one's mind, and helps one to think on lines otherwise beyond one's range.

To derive benefit that would prove lasting and be of assistance to business as well, one must know something about memory itself, and how to keep that mental factor in trim, never causing even the slightest taxation. A study must be made interesting, which is done by drawing into the study of language associative words and synonyms. The memorizing of synonyms and the dissecting of words as to their meaning assists us greatly in broadening the propensities of reason. Once this faculty becomes accustomed to rules, or an established trend of thought associates with every wave the corresponding currents, thus occurrences, we shall be surprised at the ease with which we can follow that, and the strength of memory we shall enjoy.

Memnotechnic is a phase of memorizing, and there are scores of methods, each and every one having much in its favor. But to become strong in memory, there is nothing like making it a point to grow observant. Every ready to listen, but never to interrupt conversation or to offer an explanation. Try to remember what has been heard, and sort out what appears to be of value; the rest dismiss from your mind without delay. Upon entering a house, in a glance take notice of all the objects, and while seated and in wait-

ing, recall to mind all the objects and their respective locations; place them in your mind with absolute exactness; at the slightest uncertainty turn around to make sure of object and location, as well as all those nearest and farthest.

Walking down the street, look at the window, and as on you walk, place the objects in their order as seen, calling them by name, lines, purpose, color; grade them, and be sure you have them described as seen. Should you be in doubt as to the orange next the chocolate box, or the box containing caramels, walk back to take a second look. Any negligence to do so makes one lazy, careless, disorderly, and lastly weak in mentality. To make sure is of great value to a student who desires to become exact and successful. Never go on with your music piece when striking the wrong key. Stop there and start all over again. Always try to find out the reason for your mistake, then go right on. Only when you are performing, a mistake must be covered with ingenuity, but when at home you should go to your instrument and run thru the piece to find the cause of your uncertainties. The same holds good when recapitulating your vocabulary.

For beginners it is well to arrange upon a table a few articles of diverse kinds and to glance at the objects—walk off, and enumerate them; describing them in their order.

Keep adding more articles, then proceed as before. Once the order of the objects has become rooted, fixed in the mind—re-arrange the articles, beginning with a few, and recall the former arrangement, as well as the objects which have occupied the places of the present ones. It will prove very interesting and restful to the mind to be occupied with such diversion. In fact, change means rest; to rest, seek change in occupation where positions of the body differ.

To further develop rapid thinking, it is well for two persons to arrange a card system, a code of current articles and commonplace topics. Arrange them by tens on each card and study them by short sentences agreed upon; the game will prove of interest; to the uninitiated a wonder, while the practitioners derive the benefit of a splendid memory. This method extended, leads to mind reading and finally to telepathy.

If there were to be a heavy fine imposed for sickness we might hope for less disease, and still better if there were more time given to ascertaining the cause of disease, followed by the example of individual eradication of it, we all would have more time for true enjoyment.

In the abstract we learn to subtract; in the objective we either multiply, apply or die.

Systematic Thot

By Zarlivana Marvin

Lesson Two

I knew intimately an old lady who lived in advance of her time and she did wonders with a well ordered mind. She told me an amusing little incident as an object lesson, which is absolutely true. No one ever knew her to tell an untruth. She strongly objected to what is popularly known as little white lies, declaring they were destructive to memory, in that they confused people's idea of right and wrong and caused them to be forgetful of both. Her school days had been limited, but she studied at home and took up medicine as a profession. She read the best books procurable, was informed as far as possible on every topic of the day and took an active hand in politics. Her society was much sought after. She told me much regarding thot control that I have since been able to verify.

The story she told me was of a woman who could not carry on a conversation to a satisfactory finish. She would start a subject, drop it, take up another, leaving that for something else, and so on. My informant

was a natural mathematician—she transmitted it to posterity, a grandson of hers being one of the best mathematicians in the state of Ohio—and she said to this lady, “Why don’t you study mathematics? It would strengthen your mind and help you to remember. Just a little simple mental arithmetic.” “Oh,” the lady replied, “I count lots of petticoats and it doesn’t do my mind any good.” The outer fashions of today are, in their quaint simplicity, something of a reproduction of those in vogue at that time, but now women know so much about hygiene and the practice of out-door sports that they do not weigh themselves down with skirts as they did then. Then the number worn was limited only by the pocket-book. The woman continued, “When I go to church I count the women and try to figure out about how many petticoats there are in the congregation. I calculate the richest wear six. If a woman cannot afford three or four she should stay at home. But I am uncertain as to how many wear four or five.” Consequently she was able to carry away no thot offered by the minister, who at that time was considered the chief educator of the community. The woman’s work was indifferently done and she was not able to accomplish much in her home for she could not apply herself. But my informant, who always sought to find some good in others, said the woman was gener-

ous, never spoke ill of her neighbors and really wished to be loved. She was a failure in life only because she could not concentrate.

The old lady, my informant of the above, lived in the same neighborhood, but she created her own environment and she had few limitations, for she broke down every barrier. She was a midwife and family physician for many years and was never known to lose a case. She practiced mental therapeutics when other physicians had not thot of such a thing, had not even heard of it. She did not call it by that name but her methods of treating the physical by the mental were identical with many of those practiced today. People's faith in her was so strong that it was a common saying that they recovered while she untied her bonnet strings. Her charges were so nominal that her services were within the reach of all. Indeed, from the poor she accepted nothing.

She spun flax and wove fine linen, dyed wool the most beautiful shades and blended colors, not by accident but by knowledge, into the most delicate patterns. She never copied, she originated, and in her loom appeared clusters of flowers of the most exquisite coloring. She could also do the finest of needle-work, and I doubt if there is a Red Cross knitter today who can work as fast. Even in old age, all one could see of her needles was flashes of silver light.

She married a man much better educated than herself, he being a graduate of William and Mary's college in Virginia. But in most educational branches she excelled. He never entered into her secret of self-control, but he lauded her many virtues, and could not understand what he termed her "genius." She arose earlier than any other member of her family the year around. In winter she devoted the time to study, in summer she worked in her garden, which was a dream of horticulture.

*The flowers in her garden
Grew more lovely every spring—
For these rhymes I beg your pardon—
But the robins loved to sing
Where the trumpet vine was clinging
About the chimney tall,
And the mocking bird was singing
In his cage upon the wall.*

*The honeysuckle trailing
Across the garden fence,
Flowers peeping past each paling
With a glory just immense.
The snowball, flowering almond
And the tiger-lilies bold,
I passed just to examine
Cypress creepers taking hold.*

*And all was so in keeping
With the hand that planted there,*

*While waking and when sleeping
Their fragrance filled the air.
And her memory still is holding
A radiant aftermath,
I rejoiced as at a wedding
While I strolled along the path.*

*A bunch of thyme I'd gather
With a rose stuck in my hair,
In that garden I would rather
Be than any other where.*

She upset all theory of lonely old age. She had a stock of information and amusing reminiscences that was new, and as long as she lived she was sought after by old and young to grace their festivals. The difference between herself and others was in her quickness of thought and a mind that entertained only useful ideas. She said to me as we were preparing some cherries for a pie, "You would not mix those pits in again, would you? Well, when you find any thoughts in your mind that would be detrimental, cast them out and see that you never mix them in again."

She died at a ripe old age and in passing was so happy that she disarmed us in our rebellion at our loss and triumphed even in death, retaining consciousness to the very last.

(To be Continued in Next Issue)

Mother's Voice

Written by Maria Rose Ruth Hilton

EUGENICS

Again we face problems which neither war nor demagogic education, diplomacy or ritualistic theology can solve. With every step purported to realize emancipation we slide several more steps backward into the mire of demoralization. It seems that for every good point gained we contract a multiple of counter parts inviting greater complications, making it impossible to gain the desired goal.

If our safeguard lies within the law then let us hasten law-making; but if the latter does not prove even a panacea for the ills of the world, why pursue its theme any longer? Why not retrace our steps and direct our minds into newer channels?

There must needs be a standard set before it is possible for us to pattern and thus expect to reach the prototype of the original.

Education goes a long way to hide the deficiencies of character and give polish to the less precious mind or heart. Still, the undercurrent of inherited tendencies is by no means curbed or eradicated and will continue to arise and assert itself, as much as weeds in a well cultivated field. We may keep down

some obnoxious growths, yet there are creepers that will not yield even to the knife.

Sickness, sin and sorrow will continue within the gates of civilization until the white man awakens to the fact that he is to prove himself superior to the inferior races and must learn to use the only and last resort at his command to eradicate all error from his kind. This last and only means is the application of Eugenics, reclaiming himself that he may lay a better foundation unto the generations to come.

Much is said and written about birth-control. There is hardly any need of entering into this subject as nature has provided for all cases. The intellectual type rarely if ever bears profusely—while the other type cannot be checked.

Instead of birth-control it may be better for us to study sex-control and wherever nature thru some cause or another throws an undesirable phenomenon upon society, such being may be emasculated by common consent.

Inasmuch as emasculation is considered quite proper to promote better stock among the domestic animals, there is no reason why emasculation may not be of equally as much benefit to individual society at large.

The use of the knife has done much to improve vegetation, increase luxuriance in the vineyards and a horn of plenty in the

orchards. A knife thus timely and rightly directed may prove a panacea for an ill that needs to be checked. Perhaps the operating knife so extensively used in cases of less fertility may yet be directed unto members that are at the bottom of the thousand evils humanity battles with in vain.

Let nature be our teacher and learn from plant and animal the possibilities of this life, governing all the factors of our being to the extent of realizing the greater possibilities in store for us, bearing in mind that tho we be miserable we have no right to impose misery upon another.

Eugenics is the science that deals with the problems of being *well-born* and wherever we find that we have in any way suffered inconsideration it is our duty to correct all the errors of past antiquity and vow not to add to the already existing misery, but do our bit to remove the stigma now upon our race and with every available measure arrest all the ills of flesh and pave the way toward the goal vouchsafed unto us, assuring consciousness of mentality.

*Be careful what you do and say
That you may not obstruct the way;
These are the days to sing and pray
While 'round your holy Altar stay;
So keep the pathway bright and clear
For many blessings come this year.*

MAZDAZNAN
MOTHER'S DUTY

It is the bounden duty of every Mother to impart unto her children the knowledge of life and its object, mission, trust, and the sacredness of the creative functions, their proper care and usage.

Thousands of innocent lives have been wrecked, ruined, demoralized, because Mother failed to do her part toward enlightening the young and tender minds of her children. Such neglect is the result of gross ignorance expressed thru the false god called modesty. Such an erroneous sentiment could only have been the product of evil minds prompted and instigated by tendencies utterly false and demoralizing.

Perhaps it is not too extravagant to say that the whole civilized world has been psychologized by the subtlety of this false god. From generation to generation the suggestion has been made to mothers by this monster of deception until it has crystallized into laws and customs, governing and controlling the entire human family.

It remains for women of the coming era to arise and put this moloch under foot. It is time, yea, highest time, that Mothers realized the truth of things, namely: that the God-intelligence has never created anything but *good*. If *good*, then why be ashamed to im-

part its knowledge and meaning to the young and innocent? Let Mothers awaken and do their part before some ignorant servant or vicious street urchin reveals the "secrets," imputing to that which is holy and sacred the vulgarity of their depraved and demoralized natures.

THE APPEAL

Mother's Voice sounds the appeal for a still greater awakening among womankind, an appeal that is resounded by the spirit of the times as it is being carried forth upon the resistless waves of the greatest momentum ever vibrated to Mother Earth.

Does woman realize that the gift of ages lies before her? That she has but to reach out and take it, applying its golden treasures to the need of the present hour, and all that was lost to her thru the "fall of Eve" shall be restored a thousand, yea ten thousand fold?

Let woman come to the realization that she is no longer a bond woman, but a living, inexhaustible power for good, capable of reclaiming the desert wastes of life and making of them a paradise, a garden fit for the most exalted beings to dwell therein. Then shall woman be at one with the highest and even the Lord of the Harvest shall come and take up his abode with her in the newly created paradise.

GAHANBAR MUSINGS

The Winter Gahanbar held at the "Harbor Stronghold" assembled Christmas Eve, with an attendance and enthusiasm that augured at once, its success. After the faithful loyalty shown to many congregational and educational meetings, besides frequent social entertainments, it might have been anticipated that fourteen continuous sessions of Gahanbar at the holiday season would seem to extenuate and result in decreased and decreasing gatherings. But the reverse proved to be the case and the sessions were not only carried out in the high and uplifting spirit of the program but with exceptionally large numbers and with an ever-growing and illuminated interest. For, besides the joy of festive reunions, it was felt that, if ever the power of united and concentrated thought, having for its purpose the regulation and realization of the necessities of the time was co-operatively needed, it was now. And again the Family of Mazda, after much overcoming and faithful Covenantal performances, felt that they could with reason meet and take true congratulatory credit unto themselves for the rapid and wonderful culmination of world events, all leading to true manifestation and acclamation of Mazdaznan principles, and for the way each and all had individually and col-

lectively borne their part. For, as it was widely illustrated, the spirit of the times was working everything for good—and our way—there being no slackers.

The Family Spirit prevailed thruout and harmony and peace reigned, not alone in the invisible but also in the visible, inspiring and revealing untold treasures of heart and mind, as well as much social enrichment. In truth, it was “a feast of reason and a flow of soul,” with a “Bankit” every night.

Everyone being given adequate opportunity of expression, many and varied were the views uttered, yet behind and within each could be discerned the self-same and explicit realization of the oneness of life, creative and evolutionary; and the holy beauty of the divine thot, ever guiding and controlling in loving momentum, toward perfection.

Truly, it was a splendid and happy training school of self-emanation, conducted in a procedure of democratic royalty, ever recalling the origin and source of our being, our Beloved Messenger, and all the Associates, wherever situated; and in the glorious fact that the Old has passed away and the New Order was, at last, here.

Starting with a “Merry Christmas!” it held the spirit of the eternal Christmastide and Shepherd’s Psalm in true holiday enjoyment, and with a depth and emanation of conscious feeling that gave free and proper vent to both

the sublime and the ridiculous, in masterly polarity.

And in wide and peaceful perspective of the certainty of the Kingdom of Heaven upon the earth, the reign of the Prince of Peace, and of all those at one with the Divine Will, it was brot to an adjournment with a Holy Communion Banquet worthy of such Royal Household and such a spiritual Gahanbar, and with "Happy New Year!" salutations and greetings repeated and extended to one and all.

"Christ is Risen"—"Christ in Me!"

—*Guromano.*

THE SECOND COMING

At last the promised future has arrived,
Predicted since the days of long ago,
When sang the Morning Stars, and Gods contrived

In perfect harmony to bestow
The Joys of Life that makes of man Divine.
For Race Transparent and Covenant complete,

The Spirit King enthroned in body meet,
Holy and immortal, the victory won;
The Sun's, the Cross' and the Crescent's lease,
Finished by Him Who made all Aryans one—
Triumphant Lord of Lords, the Prince of Peace!

—*Guromano.*

Breath and Diet

By Dr. B. G. Kester

In the Mazdaznan philosophy we have a system of self culture based upon such principles as are related to the vital processes of life, all else being considered superfluous and a hindrance rather than an aid to development. It is therefore a simplified method. The ability to apply and to demonstrate thru application the principles given makes the student quite self sufficient and is the means of attaining to a higher degree of development than can be realized in the pursuance of any other method.

Before man can hope to express perfection and enjoy the realization of his ideals he must acquaint himself with the process by which such a state or condition may be made possible. To most of us life as we know it is made up of one conglomerate mass of sensations, unorganized, unclassified, uncontrolled and misunderstood. We find that we are victims of these sensations; when we would be happy we are miserable; we desire to be at ease but find ourselves in pain. Yet we cannot think of life without sensation, be it pleasure or pain. If it be true then, that sensation is all there is to life, why do we

not try to understand what it is that causes these variations of experience in a world of sense?

If man will be honest with himself, he will find that all sensation comes from within himself, and is wholly dependent upon the activity or inactivity of nerves and nerve centers, transmitting impressions to and from the brain. That is surely a simple fact and something that no intelligent person would care to deny.

This fact once determined we shall be spared the necessity of looking outside oneself for the cause of discomfort, and we shall also save much valuable time and avoid many disappointments. For instance, if the nerve of a tooth has been destroyed, the dentist may do what he likes to that tooth, and we feel no concern whatever—we are immune from pain from that source just because a tiny nerve fiber has become inactive. But then, if we would escape all pain must all nerve centers be rendered inactive, all nerve tissue be destroyed? Hardly that, for in such a state we should also become insensible to that which gives joy and happiness. The annihilation of consciousness is not just what we would desire. We have heard it affirmed that "all is mind"—but right here the question arises, even if "all is mind" and "mind," so-called, is synonymous with intelligence, and intelligence embraces all knowledge, how

could we be sure, providing the nerves that control the sense of taste were destroyed, whether or not we were drinking vinegar or cider, champagne or lemonade? If the nerves of sight were paralyzed how could we discern red from blue? It would certainly be a "blue" day so far as we are concerned and some part of our "mind" would be suspected of taking a vacation out of season. To think of a man with his nerve centers all paralyzed still enjoying the full consciousness of "mind" and perfect control of the body is quite beyond our comprehension, and it leads us to conclude that knowledge of life depends upon our sense condition, and that a perfect development of such a sense condition is dependent upon the activity of the nerve centers and their corresponding cells of the brain. It is the function of the mind to register all impressions by the nervous system and with the aid of memory to recall them at will. This necessitates concentration and is also the result of concentration, representing the duality of being, the inductive and conductive processes of life.

If we would increase our knowledge of the objects of sense and have better control over the bodily functions, then there must be a well organized and harmonious activity of all nerve centers upon which such knowledge and control depend. Such a balancing of nerve force will go a long way toward bring-

ing the individual into the realization of the power within himself.

To raise the vibratory action of the nerves of the eye naturally gives one increased power of sight, and the satisfaction that accrues therefrom; to raise the vibratory action of the auditory nerve opens up realms of sound heretofore unheard, the same being true of all the twelve senses of man. Even the higher states of consciousness designated as divine and infinite are nothing more than the result of attuning all the nerve centers and brain cells to those higher and finer rates of vibratory activity entirely beyond the limitations of the average individual who has given no intelligent thought to the development of the senses. The basic law of life is vibration, expressing always as contraction and expansion, to a greater or less degree according to the limitations of the object or substance thru which it operates. In man and thruout the animal kingdom it is called breath, and it is breath that gives impetus to life, motion to substance, and energizes matter. It is the dynamic force which sets and keeps all forms of life in a state of perpetual activity. Looking at life from that standpoint, it is easily seen that even the vibratory activity of every cell of the body, of all nerve centers, of every atom of substance of which the body is composed, may be increased as we increase the power and

capacity of the breath. It is in this application of the breath, by lengthening the inhalation and the exhalation to periods of seven seconds, that we bring the substance of the body, thru the generative or energizing action of the nervous system up to its state of vibratory activity that insures an equalized development of all the senses with their corresponding brain cells and the full consciousness of the power within which may then be applied in whatever direction we may choose.

Foods taken in the right proportions and properly combined so as to meet the requirements of temperament and climate supply the required element for cell building which, when acted upon by the breath towards chemicalization, provides the necessary conditions for the generation of energy in the nervous system, and so we learn that the vital processes of life are three-fold: the dynamic, the digestive, the generative. It is in the harmonious functioning of all these three processes that we find perfection.

JOLTS AND JARS

Some people do not wake up even after they have been jolted and jarred.

The drama of life is indeed worth the price paid for its enactment for it will be the means unto a better education. The moral alone is worth the sacrifice.

It is rather sad but nevertheless a fact that altho the Lord succeeded to sweep the earth of human vermin during the deluge He was not able to eradicate superstition and ignorance.

"The old has passed away" but the tactics of the old are still with us to remind the weary wanderer thru this abyss of uncertainties that the time is not yet for the Saints behind the altar to emerge out of their hiding place.

MAZDAZNAN IN AUSTRALIA

Brother Max Helmbold, the newly appointed Mazdaznan Ambassador to Australia, has begun in a practical way to teach and demonstrate Mazdaznan principles in Adelaide, South Australia.

He writes under recent date:

"Mazdaznan paints the way unto Life Everlasting for which I strive and which I desire above all things to paint out to others, seeing how the millions are born, married and die, not building for eternity."

"On Sunday, Nov. 3rd, we had our first formal meeting. It was a "Hymn" afternoon, and served as an introduction to Mazdaznan for most of the people present. We sang many of the beautiful hymns in "Avesta in Song," and followed with a talk on the Mazdaznan Philosophy, emphasizing the power and importance of breath, and the message brot to us by Ainyahita, Zarathushtra and Jesus. Miss Dorothy Skewes read two chapters from "Ainyahita in Pearls," and we were greatly helped in our singing by Miss Hilda Reimann's violin accompaniments. Meetings are to be conducted regularly with the desire of reaching all who are pure in heart that the Light of Mazdaznan may be a light unto their pathway.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XIX

Countless records, containing many portions of the various Scriptures, whether of the *Hindus* (Brahmans, Buddhists), *Iranians* (Avestans, Persians), Hebrews (Israelites, Jews), *Christians* (Ritualists or Protestants), *Islamites* (Mohammedans, Ishmaelites), long believed in and considered historic, have, like our Santa Claus stories to our little ones, been conclusively, irrevocably, and undeniably proven as fables, fiction, fabrications, figments, myths, legends, misrepresentations and interpolations.

Legends are doubtful fables, fictions or myths. Sometimes they have a basis of fact, but amplified, abridged or modified at pleasure, and may lead to historical truth.

Myths are purely hypothetical conjectures, purported to teach a truth or principle, but so misleading that altho having the appearance of probability, are false; some of these have crept into the Gospels, developed by healthy and unhealthy imaginations of insufficiently

educated followers of our Savior during the period of the first two centuries. Not one of the Scriptures of the "nations" is entirely free from such invasions and incorporations as that of myths, statements, fabricated by poets, but carefully studied and fitted together by well-trained scribes in order to deceive, and most diplomatically so, thus evading the truth in an absolutely legal manner, impelling and compelling recognition by the more educated as a *literary gem*. These ingenious fabrications, mingling the true with the false, are believed by millions, be they Avestan, Zoroastrian, Brahman, Buddhist, Christian or Mohammedan, but each of them will believe only his *own* creed, and reject the creeds of *all others*. Should the majority determine in such a case we would have to yield to the Buddhistic faith, which outnumbers in adherents all other believers.

All these legends, myths and falsifications are well known among students of both political and church history, but the story of the book of Deuteronomy caps the climax of fraud. This book was said to have been *found* by the high priest, Hilkiyah, after Moses had mouldered in the grave for eight hundred and twenty-seven years. David and Solomon had never heard of a Deuteronomy. Strange to say, King Josiah (640-607 B. C.) directed Hilkiyah to inquire of the Lord about this *newly found wonder*. But after all recent

investigations it was ascertained that *Hilkiah himself* wrote that Deuteronomy and spoke falsely about finding it, nevertheless, we continue to embody Deuteronomy in the Pentateuch, claiming Moses as the writer, and unconcerned to all testimony contrary to it, we continue to teach falsehood from generation to generation. Ezra modified whatever records were available in his day to which the dexterous Babylonian scribes, given him for his use, imparted the finishing touches.

Ezra was an uncompromising Jew who believed in the enforcing of the "Word of God" and "His Divine Will." On his return to Jerusalem he compelled all the Jews, who had taken unto themselves Canaanite and Hittite wives, to expel them with all the children, and send them into the wilderness, homelessly wandering about barren lands like Hagar and her Ishmael. Ezra called himself a ready scribe, which need not be doubted, for he may have transcribed records, but for a purpose best known to himself.

In regard to the Deluge there are various legends, which, after all, are of but little significance, for what the ancients lacked in red-poster headlines patent to our yellow journals, they made up in exaggerations.

Babylanian records disclose Xisuthrus, the tenth King of Babylon, who in a dream received a warning about a flood. The King heeded the warning and built an ark, saved

his family and his immediate friends. When the waters subsided, he sent out doves at three different times. The ark finally rested on a mountain and those within disembarked. Xisuthrus built an altar in thanksgiving for their timely deliverance and finally he and his companions disappeared mysteriously. (See Vol. 7 Brit. Encycl. Deluge.)

According to Hindu mythology, Manu, the first of the fourteen mythical ancestors of the human race, a mythical sage, was born out of the self-existing Brahma, called by Hindus "the oldest man," or the Father of Mankind. Manu escapes the flood by building an ark. A loquacious fish (a mariner) warns him of the coming flood and helped him, as a skillful pilot, to land the ark on a high mountain-top, resting there until the waters subsided.

Tamazi, a hero of the epic, is warned of the coming flood. He builds an ark, puts his family and all his animals into it. The flood comes and goes, leaving the ark on Nizi, a mountain lying southwest of Lake Urumiah. Mount Ararat is northwest of that lake. These mountains are about 400 miles apart. But there have been no floods there for more than 6000 years. From the ark Tamazi sends out first a dove, then a swallow, and lastly a raven; the latter never came back. As soon as dry land appeared, Tamazi, together with his family and the menagerie, descended to the valley below, where they gave a thanks-

offering to *Hea*, the water-god.

These Babylonian myths were copied from an old Accadian legend that was circulated around the world long before there was a Babylon. Accad and Shumi were two provinces of ancient Babylonia, from about 8000-2350 B. C. The Babylonian King Khammuragus (Khammurahi, Hammurapi) who lived from about 2400-2250 B. C. united these two provinces into one Kingdom, and B. C. 2350 made Babylonia the capital.

Hammurapi created a fundamental law register that became the basis of the Laws of the countries; the ten commandments are the Index to the law-books of Hammurapi; as is the first chapter of Genesis the Index to the books on creation. As to the flood, all such occurrences are common at diverse periods, and local in nature—not universal.

A recently discovered cylinder at Sipara, near Accad, points to the remote date of B. C. 3800 revealing Sargon I. the King of Accad, the builder of palaces and Temples, the editor of ancient Accadian literature, and the founder of libraries.

Manetho, an Egyptian priest of Sebennyptos (a town on the Delta), and writer in Greek, of the third century before Christ, recorded a trustworthy list of all the Kings (31 in all) who reigned in Egypt from 5004 B. C. down to the time of Alexander, B. C. 323. Alexander the Great, ruling from 356-323 B. C.,

subdued Persia, Asia Minor, Syria and Egypt; founded Alexandra; subdued successively Babylon, Susa, Persepolis, Bactriana, Sogdiana and India, and died suddenly in 323 B. C.

There is ample proof to show that Egypt copied from the religions which have existed in the earlier age of Zoroaster. Ethnologists have found in the language of Egypt so many Sanskrit words and Zend words, even words of the later Pahzend, that we have to look to Tibet, India, Iran or Persia, for the cradle of the Egyptian language.

The Avesta fable about Yima and his vara (cave, dugout, underground maze), may be an exaggeration as far as the duration of incarceration is concerned. In many a country of early days it was quite common to live underground during winter. Armenia was noted for that novel way of keeping comfortable. Xenophon and his Greeks, B. C. 400, passing thru Armenia, found numerous varas and vara villages, filled with people, who defied the biting frost of winter, a method clung to in modern days, not only in foreign countries, but frequently met with in the early days of pioneering the far West.

According to the Hebrew Bible, the Lord directs Noah to build an ark, then to take clean beasts of wildwoods, fields and air, by sevens, while of the unclean by pairs only, male and female. Then all went into the ark,

the whole circus, including family and their friends. The ark under the direction of Noah, is piloted to Ararat. Surmising the ebbing away of the waters Noah sent out a raven, lastly a dove which never returned, in proof of safety first. Consequently Noah, followed by his family and the animals that would do honor to a zoological garden, descended to the valley below them, erected an altar for burnt-offerings, and later indulged in a jug of wine, forgetting his relation to the Lord, and cursing Ham, who by no means felt guilty at the sight of his father's shame, but was offended by such abusive language and took to foreign quarters—Oh these family quarrels!

Of course all accounts of the deluge aim at extermination of the race or races. According to the Avesta the earth had become too populous and prosperous, so they would not hearken to the dictates of their Superior. A deadly frost was to bite the life-thread and send the souls of the wicked to the north pole.

According to the Hebrew Bible it grieved the Lord in His heart and "He repented that He had made man" and for this reason was prompted to destroy His handiwork. The idea of scientific measures not having yet evolved, the Lord had to resort to unchained elements to do the work.

Article XX

The Egyptians learned from the Iranians about the immortality of the soul. Moses, altho brot up at the Egyptian court, and later had the teachings affirmed by the high-priest at Media, never made mention of the immortality of the soul before his people. As soon as religion, man's sacredness of heart and inheritance, drawing the cords of divine memory to the realization of his God in a state of consciousness, becomes a school, a system, presided over by natural interests, preternatural things and preternatural beings make up the volume of all such religions.

Religions are not born, they grow and change with the advance of time, according to the desires of their promoters. Any innovation upon established methods will be objected to and fought to the bitter end.

All of the great religious systems had their origin, growth, development, unfoldment and maturity, and then either had to undergo reformation or make room for newer systems to take their place. None of them exist in their original purity, neither do any of them follow the original purpose. One and all cater to the selfish side and self-aggrandizement, desirous to wrest the birthright from the human heart of mankind, that man may be dictated to by usurpers.

The last battle to be fought on terra firma will be for religious freedom, which is as necessary as freedom upon land and water.

The Zoroastrian Gathas and the Hindu Vedas were composed and sung at about the same age. From 6823 B. C. to about 600 B. C. our western world history, in many instances, is somewhat silent about the spreading of Zoroaster's religion into other countries than that of Iran, furnishing us no dates on which every student could depend with absolute certainty. Thus we are compelled to trace the Zoroastrian religion incomprehensibly hidden and veiled within all systems, among the various nations, living and walking in different ways, and in variegated confusion.

In order that we may solve the historical problem of our racial wanderings from 6823 to 600 B. C.—that labyrinth of so many circumstances, statements, ideas, customs, wars, etc.—we must compare the nomadic and the settled life, the progress or the retrogression of the various nations, and use all other helpful summary means at our disposal; and as we cut the Gordian knot and follow Ariadne's thread out of the historical maze, we shall see here and there, flickering and fluttering in the darkest spots of almost *all* of the ancient countries, the brilliantly gleaming sparks of the slowly scattered light of Zaratrustha and his only revealed and infallible

religion; and we shall trace its continuous revival thruout the ages to our present day, as it ever recalls to mind and heart the original state of man, and his purpose here on earth, as well as the destiny before him in the near and the far distant future—even Eternity.

The present contention, which has been engaged in by all the world, is not due to grievances on the part of a few individuals only, nor of a few tribes, but to all of the Aryan White race, prompted by a momentum no man has the power to control, change, or evade. Wherever there is to be found the blood of an Aryan, the demand will be made for the support of an issue involving a race destined for purification, that suffrage may be equal everywhere upon this terrestrial globe, together with equal rights to the means conducive toward a tolerable existence, as well as the promotion of higher and more inspiring attainments—if not perfection, then at least, a state far better than present conditions, a state to be shared by other races in accordance with necessity.

Step upon step, and, as events continue to transpire, mankind realizes more fully the true and only issues which shall eventually lead to a blissful end.

(To be Continued in Next Issue)

FEDERATION CLIPPINGS

"I cannot help thinking of how many miracles this war has already wrought; miracles of comprehension as to our interdependence as nations and as human beings; miracles as to the removal of obstacles which seemed big and now have grown small in the way of active and organized co-operation of nations in regard to the establishment and maintenance of justice.

"And the thots of the people having been drawn together, there has already been created a force which is not only very great but very formidable; a force which can be rapidly mobilized; a force which is very effective when mobilized, namely, the moral force of the world.

"One advantage in seeing one another and talking with one another is to find that, after all, we all think the same way.

"We may try to put the result of the thing into different forms, but we start with the same principles.

"I have often been thot of as a man more interested in principles than in practice, whereas, as a matter of fact, I can say that, in one sense, principles have never interested me because principles prove themselves when stated. They do not need any debate. *The thing that is difficult and interesting is how to put them into practice.* Large discourse is not possible on the principles, but large discourse is necessary on the matter of realizing them.

"So that, after all, principles until translated into practice are very thin and abstract and, I may add, uninteresting things. It is not interesting to have far away visions, but it is interesting to have nearby visions of what it is possible to accomplish. And in a meeting such as you are projecting perhaps we can record the success that we shall have then achieved of putting a great principle into practice, and demonstrated that it can be put into practice, tho only, let us say, five years ago it was considered an impractical dream."—Woodrow Wilson.

"The select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world. Satisfy them, and you have justified their confidence not only, but have established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world. . . .

"We are here to see, in short, that the very foundations of this war are swept away. Those foundations were the private choice of a small coterie of civil rulers and military staffs. Those foundations were the aggression of great Powers upon the small. Those foundations were the holding together of empires of unwilling subjects by the duress of arms. Those foundations were the power of small bodies of men to wield their will and use mankind as pawns in a game. And nothing less than the emancipation of the world from these things will accomplish peace.

"We have adopted the principle of the League of Nations and mean to work out that principle in effective action, we shall by that single thing have lifted a great part of the load of anxiety from the hearts of men everywhere."—*Woodrow Wilson*.

"Free men can not be content to have their freedom restricted to their own countries. They must be free wherever people are free, and they must act in co-operation with all other free men everywhere. Toward this the world has leapt forward with a bound with the League of Nations, which has been thrown up by a great movement of unrest such as always precedes the winning of freedom.—*Newark News*.

"Self-governing nations have not worked out their systems at a single sitting, and no one stroke ever gave a people liberty and security. In politics, as in nature, slowness is the law of enduring growth, and so the happiest augury of the League of Nations is to be found in the recognition by its authors that, while they plant and water, those who are to come after them will as true husbandmen safeguard and profit

by the increase. . . .

"It is inconceivable that the world will ever again confront readjustments so far-reaching as those now under consideration in Paris. In many respects the eastern hemisphere is to be made over. New nations are to be formed. Old nations are to be recreated. Tyranny is to die. Subject races are to be freed. Geography is to be no more merely an expression of Imperialistic greed and plunder. The League of Nations already organized for the solution of this unprecedented problem has only in good faith to perpetuate itself, admitting new members as they prove to be worthy, and the dream of the ages will come true."—*N. Y. World*.

"The practicability of the League of Nations depends entirely on what we mean by the phrase. If we expect it to change human nature, we foredoom it to failure. If we expect it to anticipate miraculously the natural processes of popular education, we forget that miracles are out of date. If we expect to impose it on a skeptical, unseeing, unwilling world from above, we are not only departing from the democratic principles we profess to serve, but we are running counter to the only method by which the modern world makes real progress. . . .

"If the League of Nations is to be given a firm foundation it must be based squarely and constantly upon the consent of the governed. It must carry with it popular approval. It must win public confidence.

"All this means a continuing, and not an immediately and permanently conclusive, act of authority. In other words, what distracted Europe wants to-day is not a drumhead court martial, decreeing final justice in every case like the rat-tat-tat of a machine gun, but a judicial, impartial, accessible, and permanent court of appeal.

"Conceivably, the Peace Conference might go wrong on the Adriatic question, on the problem of a Polish port, on the various Russian disputes, on a dozen delicate points; but if it leaves behind it a court, always open and always authoritative, which shall

rehear any cause whose first settlement does not satisfy, then blunders will be robbed of bitterness and the most insufferable discontent will always have a way of escape without employing the devastating explosion of war."—*Public Ledger* (Philadelphia).

FEDERATION NOTES

All eyes are upon the League of Nations, altho there are many who view it with the French accent of "dim" eyes.

Even an Executive has to realize that in these days of variance efficiency often runs up against a "riff" and sometimes a "raff."

To have understanding some of us need to be educated, others to be informed.

"Ye are not bot with the price of gold nor or silver but by precious blood." Such was the announcement of the Gospel bearers. To-day we proclaim that we have been bot by both—gold and blood. For this means the very elements of nature should be appeased and the good tidings of emancipation proclaimed unto all the world.

This is the day of our destiny as a race. We must have a profound understanding of our aim. Peace is our first thought. Peace, as a state of consciousness, can never be made by man, still we can create the circumstances, or state of affairs making this realm possible for all.

AMERICA THE SAVIOR NATION

We publish two of the concluding paragraphs from a speech made in December by Hon. Jas. Hamilton Lewis, on the "League of Nations." In poetic language is pictured the mission of the Savior Nation to the Aryan Race.

"For myself, I picture our future as the mother of tranquility, the guide of justice, and the director of the harmonies of the world. I am content to adopt the design upon the theory of acknowledging any enterprise which may make for peace of the world; but strengthened in the confidence that I have, that any adventure entered upon by this country, sponsored by the soul of her desire and sanctioned by her spirit of justice, can not fail. From the example of her past wherein she has known but success, as she has amazed the world with her achievements without parallel and without rival, I salute her in the confidence of one of her sons who beholds his majestic mother as the Lady Superior of earth, from her heart sending love to nations, from her hand showering incense of happiness to people, and with her prayer invoking Heaven for its perpetual blessings to mankind.

"Sir, we, too, have our vision! And in it dream our dream. I behold our America enthroned in her virtues, presiding as the mistress of the fates of the world. She sits in the court of nations as mediator of their differences and arbiter of their grievances; this our country vanquishing force by scorning its use. In her brow glows the star of justice that will illumine where war had blackened. About her heart is the shield of honor, in her hands neither spear of power nor the scepter of authority. She will but sway her wand of love, and beneath this will arise the genii of trust and faith to lead the nations of the world to justice, liberty, and peace—the mission of America to mankind."

WORDS COME TRUE

Can you make your words come true, is the living vital question of today. It fascinates some listeners to hear beautiful well-rounded sentences, made of words as well matched as that beautiful pearl necklace you have seen. But the question is, can the *speaker* and the *listener* make those words come true? Truly, it might be said, the Aryan Race has long highways of words, so perfect in tenor that they should lead to good and better, but might they not be likened to wonderful flowers severed from the stem and lying in that long highway of man's construction to wither and die!

In our Declaration of Independence we talked of "equal rights." And today we speak of small nations standing on perfect equality to the large nations. But have we called out the conscious thot to crystallize that statement into a fact? Beautiful thot, beautiful day when this is our state of accomplishment. It will take one conscious of the power of thot and who knows the whence and whither to make these words come true—a character dedicated to principle. The Savior came to speak for the Aryan Race, to stand for His words, that they should come true, He bore continued persecution, even crucifixion. *He will make His words come true.*

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MAZDAZNAN

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No. 4

SELF-DIAGNOSIS

There are but three factors that determine the index of the mind; there are but three factors to be considered organically.

The man who is *intellectually* based has to look for the cause of all physical discomforts in the *chest cavity* and no other place. There may be pains in the abdominal cavity, there may be aches in the generative cavity. The two latter are determined by the inclinations, as to their relation to one another. The one will be a sympathetic trouble, the other a reflex trouble. The index of either determines the severity. In either case local applications will bring relief, comfort and ease. Still, the cause of all troubles in this case must be given the greatest consideration. More attention

has to be paid to rhythmic breathing as well as manipulations, calculated to relieve all adhesions and pressure upon both blood vessels and nerves.

The intellectually based needs to be given such postures and exercises as will bring comfort to the organs of the chest cavity and with it relaxation conducive to freer breathing, better circulation and normal temperature. The diet should be so arranged as to meet the demands of the index of inclinations, so as to relieve the reflex troubles as well as sympathetics and affections.

Fruit juices and unleavened bread, or matzos; baked tubers with a steamed vegetable, tropical fruit juices with sago or tapioca, will help to speed the desired results. Should a fever be rampant and persistent then bear in mind that each meal has to be preceded by the white of an egg, well beaten, and followed with a wineglassful of fresh pineapple juice. Then the meal may be served with absolute safety and to good advantage.

Whatever you do, bear in mind that with a trouble, whether acute or chronic, symptoms and reflexes denote localization, and for this reason you cannot expect a cure until you give attention to the basic principle of the individual temperament and with it undivided attention to the means current with that base. Localization is well and good, for we must

bring relief speedily, yet a relief is temporary, and every momentum thus created should spur us all the more to at once treat the *basic* organs of the temperament in question.

As an *intellectually* based you have to attend to the organs within the *chest cavity*, whether the index of your intellect is in use or not. Some people have an idea they have to be intellectual giants to be intellectually based. Not at all. Most of the intellectually based keep rather in the background, and tho mental giants the world hardly ever hears of them.

Whether learned or neglected, as an *intellectually* based, attention to the chest cavity has to be given as religiously as in the case of a physically based the latter has to be considerate of the organs located in the abdominal cavity; altho the latter's daily pursuits may be of an intellectual nature. The *intellectual* inclination may be in the second index in this latter case and yet he is not intellectually based, but physically. To follow pursuits dependent upon or furthered by an inclination does not change the base, neither does it modify the temperament. The base has to be given the first consideration, altho attention may be paid to the inclination, owing to the symptomatic claim an organic disorder puts forth. Whether well or ill, we should ever consider the base and know ourselves from that point of view which

Nature endowed us with. When your labors of an intellectual type have been finished your attention has to go toward the adjustment of a dynamic nature, so as to give freedom of circulation and assure relaxation which brings comfort and ease. Overstep the boundary lines of your intellectual type, neglect your duty toward self and dire consequences are sure to follow; not only as far as the physical side is concerned, for the barriers unto further intellectual developments are brought down to a point of arresting future possibilities.

The *intellectually* based may engage in manual labors to such an extent that his intellectual endowments may never come into play thru the hours of labor, nevertheless, he dare not treat himself from a physical standpoint as such schedule would interfere with his usefulness and breed abnormalities. For this reason we find among those considered to be common laborers a great desire for intellectual recreation after the day's work is finished. Deny them an intellectual feast and they will grow weary of their task and entertain ideas destructive to themselves and society.

In the study of diagnosis we may find much valuable material that will lead toward the solution of the many unicamerals with which society is infested.



Sermonettes

Whenever we differ in our views it is because the subject matter under consideration is not sufficiently understood by either side, while tolerance, so necessary for mutual understanding, is absent.

It is quite possible to ignorantly uphold evils and to down virtues. Freedom necessarily has to have wisdom for a companion lest we choose to a disadvantage and to our ruination.

God gives us freedom to choose but Nature's means are not always sufficiently developed to make the best use of such freedom.

The poor man has his hell on earth and the rich man may get there in the hereafter. Still, it is hell whichever way you go.

Unless we have learnt to "leave everything to God in prayer" we shall continue to be taken advantage of by the illusionary and follow delusions.

Better days are always before us—yet to some people the worst is yet to come.

Once we learn that in a great drama of life we cannot possibly play all the parts at the same time we may become reconciled to our part as an understudy.

Every man has a voice, altho in some cases the notes roll out more distinctly than in others.

To "stand alone" is rather difficult in these blest days of ours; with all the social relations and advantages we shall eventually find ourselves at "the end of the trail."


To every single truth uttered there are a thousand lies to accompany it.

The dissatisfied are satisfied that others fare better than they, and the satisfied are dissatisfied with everybody but themselves.

The world moves and humanity with it. The former moves within an established course, and the latter attempts to follow suit.

Heeding the still small voice we shall never have to entrust ourselves to blind understanding.

A Chinese moral has it that no man can attend to the affairs of the state unless he can set an example to his subjects worthy of imitation.



Season Hints

There may be no April showers, still nature abounds with herbs of all kinds for man to take notice of.

Have you had your wild mustard, foenucky, dandelion—the buds or roots thereof?

Don't point with pride to what Saints have accomplished. Take the moral and demonstrate possibilities in your own life.

Live in accordance with the call of the season and you will forever remain within the bounds of reason.

"Green herbs" is the watchword at present and in some cases we may follow suit with the old prophet who said "purge me with bitter herbs." The latter may refer to an alopathic dose, still even the drugless crank may profit by this call from the wild woods.

Should liquor get the taboo what will the disciples of Aesculapius do? Perhaps a study of proper food combinations will solve many of the perplexing problems confronting the dry-wets.

Milk, butter and eggs are permitted, but they are not necessary food. They will prove great remedial agents when not used in our daily menu.

Scientific feeding should be the foremost thot at this time of the year. All our foods need savory, spices, herbs, condiments, and above all things proper environments when compounded. The question is not how much of this and of that but how little is required to go a long way so we may never grow tired of the simple things of life that assures us perfect health.

Even the best of soil can stand some fertilization and the hardiest plants welcome spraying. Perhaps a spray of parsley, a little wood-ashes, a dash of orris root, on every dish of food, followed by six grains of charcoal after the last meal of the day, may aid us considerably in reclaiming the body and enjoying better health, strength and vitality, while the buoyancy and vigor of the constitution may inspire power unto the mind to remove every obstacle from our path, or make us wise enough to discover ways and means whereby, without beating around the bush or dodging issues, we find the way that leads to the goal.

We are not going to catechize anyone as to their indulgences since "a word to the wise will suffice."

The more advanced in years must discard eggs, while sufferers from catarrh or other membranous affections better leave butter alone. Those with a torpid liver should not have milk or eggs. But when craving milk they should add to each pint of milk the juice of two lemons, beating and agitating the lemon milk to a smooth-pouring liquid.

Confine yourself to doughnuts, corn pones, fritters and matzos, toasted rolled oats and wheat. Be sure of unfermented bread and cakes.

Let cooking alone as much as possible, confining yourself largely to baked dishes in addition to salads.

Radishes, white or red, will be found eliminative where fermented or yeast products are discarded from our menu.

The intellectually based should seek to satisfy his demands thru the use of a variety of fruit juices or fruits which are now in season, adding imported fruits in quantities conducive to his requirements.

The physically based has to seek satisfaction in the more acidulous fruits and avoid saccharine fruits, unless they are dried. Use more vegetables and tubers, but avoid drinking water.

The spiritual man needs both, the acidulous and saccharine fruits, altho in small quantities. All the vegetables or herbs to be used should be a mere tonic, consequently use them in small portions.

Be wise in your selection during spring and you never thereafter need to care whether or no the curfew shall ring tonight.

CAMPFIRE GOSSIP

"Votes for whiskey ran higher than "Votes for Women." How perfectly natural.

"The poor you have among you always," and "turning water into wine" is no longer a miracle, it is a necessity; for they will have it that way: "no beer, no work."

There are great problems that confront us all at present; Higher criticism, votes for beer, and Bolshiwickedness. The first is tolerable, the second phenomenal, the third has not yet been definitely decided upon.

It is hoped that hereafter all questions upon which the destiny of a nation depends, are put to popular vote, as much as the liquor question. It may come to that, or it may not, once the liquor has it, for the Scriptures say of that class: "The belly is their God"—then, "Praise God from whom all blessings flow."

It is human nature for every man to shout for his own country, still of late but few have been heard to speak a word for "hell" except it be the man in the pulpit who habitually dabbles in transcendental chemistry to attract enuf attention and thus is enabled to sell or rent his pew. Pyrotechnical exhibitions in churchianity have lost their savor, and the Savior, too.

Mankind is now engaged with a new miracle and wonders what struck it. There have to be many more comet-like blows before this befogged brain shall know whence, where and how it all came about.

The war ball may be over, but there are still lots of spies at the break of morn and the Carribean sea.

Moses may have been the organizer of the first Jewish brickmakers' and bricklayers' union, still his co-laborers got up mighty poor by-laws that contradict the original constitution.

in the garden. The grave may hold a shroud, but that shroud is not the cloth of emancipation, it is the cloth of antiquated error, and for this reason the Savior left it there as a bone of contention to the wise of the earth, whose time is not spent in profitable employment, but in the nursing of a scheming department. Away from that sepulcher of past antiquity; away into the garden where God awaits His own to walk beside you and commune with you. Behold the sun-clothed day and Him who standeth there arrayed in the garment of the bridegroom, inviting us all to a glorified feast of transfiguration. Come and see the wedding of Nature and her God.

May in addition to "Christ is risen," be emphasized, "I have risen." If He is risen then I have risen with Him. There is no longer a tear-stained Gethsemane, nor a blood-stained Golgotha.

He walketh in the Garden of roses, clothed in His royal array. Are we to be likened unto a denying Peter, a timid John? Are we to be classified with a dubious Matthew, or an aspiring Phillip who searched the sepulcher and, awestruck, stole away to theorize on the impossible and nurse superstition?

Come, stay with Mary, accompany Magdalene; remain with Yusef and with his friends who have faith in "Christ is risen," and add to it: "I am risen."

THE SCRIPTURES

And still people will ask what our attitude is toward the Scriptures. Taking a glance at the Mazdaznan Declaration, we find that, as Mazdaznan, we recognize all books in their place, but cling to the Open Book of Nature as the only infallible text-book that needs no amendments, and requires no references. Furthermore, it has no need of revisions or of doctors of learning to compile a compendium. We may "read as we walk" and thus remain in constant communication with our Ruby Heart of God. In the presence of rain or shine we are conscious of heavenly blessings and feel the presence of the Spirit of God. Whether in mountains or valleys, forests or deserts, we marvel at the wonders of creation, and need no fables or stories to harness our mind. "Everywhere I see God's presence, everywhere I hear His voice. Everywhere I feel the essence of His gifts and thus rejoice."

But as to what the world calls scriptures—whether historical, allegorical, figurative, spiritual, symbolic, literal or otherwise—we care very little, except where it is necessary to pay a blockhead with his own coin. There are many people who refuse to internationalize. They will not respect cosmopolitanism. In that case we have to hand them *script* or *store pay*. Some people apparently thrive on

stale goods, while anything fresh and wholesome gives them the creepers. From such we must withhold the delicacies of life and let them go their own way. The Savior advises us not to tarry by the wayside, and where we are not wanted, to simply "shake the dust from our feet" as a testimony against their iniquities.

True we read the Scriptures, not only one but all, that we may compare the mental index of *once* and *now*. We read the Scriptures that we may know that its confessors are all professors, aggressors, oppressors and suppressors, but by no means demonstrators of truth. But we believe in the Savior living—not crucified. We hold to Him ascended and ever and anon lifting all His own to a higher standard of living. Clinging to the Truth we are made free from the tantalizing uncertainties of dogmatic teachings, and free to choose the better part of life. We read the Scriptures because others think that in them they may find everlasting life. But as all fear death after reading the scriptures, we are convinced that even their own scriptures which they confess, condemn them, and thus they all suffer the penalties of condemnation. Sickness, sin and fear follow the perverters of the scriptures and the persecutors of naked Truth. But the "Truth shall make us free"—nay, it *has* made us free.

"CHRIST IS RISEN!"

"Christ is risen!" so they said;
"Christ is risen to those once dead!"
Some now are living;
Some disbelieving.

Christ is risen and was met
By those who came at morning red,
With hearts believing;
Blessings receiving.

Christ is risen from the dead,
Among whom He had lain His head.
Free from deceiving;
Glories achieving.

"Christ is risen! He's not dead!"
Such was the word witnesses said;
Forever living—
Liberty giving.

—O. Z. A. H.

SUCCESS IS MINE

Every creature born into this world is destined for success. Success is the proof of virtue. As long as you are not a success you prove that suggestions of an undeveloped source govern you. You no doubt cling to some of the old ideas that man is destined to

be one thing or another by absolutely fixed laws, and that some have more luck than others. That may be true in the case of a Chinaman, and may be you are more Chinese than white; if so, you are welcome to your "granny" ideas. But as long as there is a grain of sense left in your cranium you are *white*, and with it the world is all yours. Quit all your surroundings and all your associates, if needs be, and start on your own hook. Quit church or cult, and like Abraham, get a move on yourself. Drop that abnormal appetite for movies. Do not kill your precious time. Quit the club and the gym. But do move. It may seem hard; it certainly is. It's not like getting a hair cut. Neither are you a polliwog, losing the tail at the moment of transition. You have nursed ideas and habits until you seem to be a slave to your fancies. Make a radical change, create new ideas in your mind. Do not wail like a lunatic sinner who pleads repentance; don't sit on the anxious seat waiting for sanctification. Just get away from all that holds you in the rut, and a new life begins for you. Do not think of the fleshpots you have had while in Egypt. If you do, you will find yourself tarrying in the desert. When once you start out, you are out for Canaan. But suppose, like Moses, you should only see the land but never taste its grapes? Well, you are not going out like Moses with a gang of ignora-

muses hanging to your coat tails. You go, free from all attachments. But if I have obligations, and people dependent upon me? Then all the more you should mend your ways and use your God-given talents to better advantage than to idle your spare moments on the riff-raff about you. All the more you should hustle and take a hand in everything that holds out possibilities. The more there are in the race after the same prize the better the chance.

Above all things, be original. Originality has been the inspiration to all the accomplishments in this world. As long as we haggled over beliefs and dogmas we eked out a miserable existence. As soon as we started out to get away from set rules, we learnt to progress. There must be no barriers set to progress. True there a lot of fools who do their level best to stop the wheels of progress, but it shall avail them nothing. *We are on the way to perfection.* You may just as well make a start too, for who comes first naturally has the first pick. Always bear in mind that everything in this world is for use. Use every opportunity to perfect yourself. If needs be seek opportunities. Do as well as the Jap, at least, who agrees with us on everything, and who even allows us to work on his conscience; always willing to be informed, and when he has gotten all the education he can get, for nothing—in the

meanwhile drawing good pay for the chores he condescends to do for us—he turns around, using the tactics acquired, on us. We should learn to use our ingenuity for our own welfare and remember that “charity begins at home.”

CONDENSED THOT WAVES

Fear of doing wrong keeps more in sins of omission than there are transgressors of law. Fear of wrong is the greater sin, for we are held back from expressing what might prove good. Tho the stand taken may be wrong, we at least have put ourselves to the test. Fear of wrong is equal to cowardice. The Scriptures say: “He who flees from before the enemy, will be pursued by him and be overtaken.” For this reason, face your enemy and agree with thine adversary quickly, even if you do have to give in, temporarily; for remember, concessions are not admissions, they are but temporary bridges for you to get into position to survey the surroundings and future possibilities so as to gain your point.

“God moves in most mysterious ways His wonders to perform” can not possibly be applied to any of the doings of man for Nature informs us of absolute principles and laws that know no amendments but simply commandments.

TO MATERIALIZE

To materialize does not necessarily mean that the trend of our thought should turn materialistic. The above mentioned state shows limitation, diverting the mind into grooves of contempt for anything pointing toward spiritualization. Neither gnostic, agnostic nor materialist need our thot to utilize talents applicable to the objective on terra firma.

Inasmuch as ideals may become real once the former find their application upon fields of materialization, even so every gift and talent should be applied for exploitation, proving the possibilities of godliness in the daily walks of life.

Man is on earth to make use of his talents and apply them to the objective, utilizing the latter for the furtherance of God's designs which must blend with the desires of man. We are not here to play with God and Nature, but we are here to seek polarity thru the application of both. We are not here just to sing praises but to praise the Lord thru the accomplishment of the things that continue to testify to our ability and with it prove that to God's possibilities, thru man, there is no end—as, "There is no end to matter, there is no end to space."

We must learn to materialize the things entertained in Spirit—in thought—that in

so doing the things of the earth, in turn, may become spiritualized. In that way we shall reduce the maximum of matter to the minimum of spirit, even as the spirit realm is being reduced to the minimum in space.

To materialize means to demonstrate the ideas we entertain in thought. It means to have them borne out in the daily walks of life, a living fact. A proof, a demonstration, overthrows all theories, however authoritative or dogmatic. Be it the eleven-legged chair of Peter, the traditional throne of an emperor or the studded crown of a king—one and all must fall, however much upheld by the grace of gall, when the age of reason revives man.

RECAPITULATIONS

Optimism is unapplied energy; pessimism stands for misapplied efforts; cynicism begins to characterize one who has made bitter experiences in spite of better knowledge of human nature; criticism clings to the man of shallow-mindedness and bigotry; envy and malice belong to the uncultured, while the intolerant is found in every walk of life, incapable of using his own mental faculties to think with, depending upon opinions of a type equal to his own.

Never be too anxious to pop the question lest there be misunderstanding.

Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

Thy body is the Tent; thy inward soul
The Sultan Self, who on this rolling bowl
Is much revered. But when the Ferrash
comes
And strikes him hard, he's gone, and that
is all.

* *

When earthly life is gone with all its fame,
While ego enters there, wherefrom it came,
This earth will still revolve, and never
change,
For when we're gone, this world remains the
same.

* *

Of all departed who did e'er return
To teach us hidden things that we may learn?
Be sure, your prayers are naught—your humble heart
Creates your Bliss, for which your Soul doth
yearn.

* *

Alas! The joyful Spring did disappear!
Look here! How torn the blossoms are, and
drear!
And, oh! thou Bird of Youth, how long shalt
thou
Keep waiting me thy lovely song to hear?

* *

On ruined palace tow'ring once to sky,
Where kings bowed down in sacred pray'r
with sigh—
A pigeon now in doleful calls there cries:
"Coo-coo; coo-coo; where-whence; when-
how; why die?"

* *

Wherefore to grieve about my present lot?
I care not whether I do well or not,
For I don't know, if I tomorrow shall—
The Breath just breathing out—breathe in,
or not.

* *

Among the Ashes of some past I heard
A feeble sound, held down by mud and dirt;
The stirring of the ground revived the tone,
It touched my ear, and I could hear "the
word."

* *

Miss not the tide, when rosy cheeks do wave
To you! Show all the sympathy you have!
Feel happy then, for time is near, when all
Shall pay their tribute to the earthen grave!

* *

Tho fast asleep, a Voice to me once cried:
"The Flow'r will open eyes tomorrow wide."
When wide-awake a whisper reached my ear:
"The Flow'r that fully bloomed, this morning
died."

* *

Where shall I go to find the only One?
His Breath in mine can let me ne'er alone.
When joy or grief surround my soul and
heart,
I sigh for Thee, and sob to reach Thy Throne.

* *

The World will still revolve as long before,
When all the burdens of our Life, we bore,
Have by the wheel of Time been rolled away;
The world will still remain—but we—no
more.

* *

(To be Continued in Next Issue)

Systematic Thot

By Zarlivana Marvin

Lesson Three

We are all anxious to succeed. If we have wasted our time in the past, it is still possible to turn and pursue a different course, bringing victory out of seeming defeat. There is no age limit to the well ordered mind, and even the physical may regain its youthful appearance by careful diet, oiling and massaging the body, bathing in hot and cold water alternately, entertaining always the thot that we are improving both metally and physically; totally disregarding the mental state of others, unless we can help them.

We should never allow a suggestion that we are not happy and successful to take root in our minds. Our thots are our own, and another by wishing them to be unhappy, cannot make them so, for goodness is greater than evil and happiness stronger than discontent. That is why people entertaining adverse, disquieting and injurious thots are always looking for the weak places in other people's armor, for it is only by finding a weak place that they are able to break down others. It is in the realm of drifting thot

that "misery loves company." Healthy, happy minds can get along very well alone. Indeed, I have no lonely Sundays, no blue Mondays. I love to meet with congenial souls and love to hear others speak good words, but all nature to me is a harmonious whole, where I can feast my eyes and delight my soul in the wonderful lessons about me. Communion with nature invariably lifts me to commune with God, or *into class "A."*

Others may catch glimpses of our mental and psychic condition but that is all unless, as I mentioned, they have developed the mind's possibilities. In classes "A" and "B," the most delightful of all, we stand almost entirely alone. We cannot analyze another unless dwelling on the same plane. I have felt full of unutterable bliss, singing and breathing until every bit of nerve strain in my body was gone, when every organ in my body was working harmoniously and every sensation was that of health, and glancing up, saw some one with a scowl on his face, tearing down in his body by the reverse process all that was being built up in my own.

A lady said to me recently, "I suppose you could find something to worry about if you looked for it." Most assuredly, anybody can. The great secret is not to see it, not to recognize it, not to give it anything to feed upon.

Wrong thots not only destroy the soul, but they eat up the body as well. Many people

are more interested in their bodies than in their souls because they can use their bodies and they can see and be seen, not stopping to think that the body cannot exist without the soul. A good physical appearance can be attained more quickly and surely by eliminating every bit of unhappy thots and useless wear and tear on the body than in any other way. When one does not care whether they keep their body or not, they are pretty far gone, not in the "E" class but away down where they have no grading at all. They are mentally diseased and need the most tender care imaginable, but they are not likely to get it. They drive away the few sympathizers they have—for people naturally shun them and cease to be interested in them.

Sometimes very unexpected means accomplish great benefit to minds in this condition. I learned recently of a man who was dying because he had lost all interest in life, and a little granddaughter awoke his latent energies so that he began to rally and made an effort to get well. The physical responded to the stimulus of the mind and he rapidly recovered, thus verifying the statement, "A little child shall lead them."

Meeting old time friends or some relative who has been absent will often work a change as if by magic. Frequently it is the stirring of the conscience within. Do not tell me that what we call conscience is only the reflex of

education and is purely mental. The ego of a man will stir within him to prevent annihilation.

I wish to fix the five classes of systematic thot securely in the mind. My aim is to impress its value upon all regardless of their religious belief. If I were to place my *religion* as the basis of action, perhaps it would not benefit you so much as if you were to proceed on a *scientific* basis.

To dwell in the "A" class, or realm of thot that is purely spiritual, and to make the best and most out of life, we must divide our time and, as we said in the beginning, blend the spiritual, psychical and physical into a triad. The soul cannot feel secure in a decaying body. How often we see this expressed in the face of one doomed to death by disease. Much of the unhappiness expressed in many a book is due to the fact that the writer's body was not in harmony with his great soul. If the foundation of your house were sinking and crumbling to pieces, you would send for someone to raise your house and lay a new foundation. The soul does this when it finds the body in danger, and the one who does not heed its call will have to pay the penalty and his friends will have to pay the undertaker.

Rarely is a person stricken by disease or injured by an accident who is not warned beforehand in some way, and if their mind

had been alert and they had perfect mental control, they would have heeded the warning and escaped. The lady physician I have mentioned invariably knew if anything out of the ordinary were happening to one of her family. She immediately prepared herself and safeguarded against mental shocks.

On the other hand, a woman who was of a very nervous temperament came near committing suicide because the thot came to her that the man she thot she loved did not love her. Finally she found out that he cared just as much as ever. She was horrified to think how near she came to self-destruction for something that was not true. She did not understand the promptings of her own soul: it was a *general* warning against the individual. One following our system of thot control could not fall into such an error. Such contingencies do not arise when there is equalization of the faculties and a healthy body in which the mind can operate.

It is impossible to do first-grade thinking in any of the classes we have mentioned, in a body that is rapidly disintegrating, or one that is not at all well. I cannot refrain from sounding this note of warning, that if we wish to entertain only thots that are of value to ourselves and others, and able to hold the lever that shall turn our thots into the desired direction, *we must eat only food that is suitable and partake even of that with mod-*

eration. Then we shall cease to have fermentation in the stomach, headaches and those petty ills that make us irritable and unhappy.

THE THOT THAT MASTERS

May the strength and power of the Master-
Thot

Lead me to the heights that I long have
sought;

Clothing me with garments of light and love,
Seeking help from the Masters and Saints
above.

That poets and authors of long gone past
May take me into their portals at last,
Where light in the faces of martyrs shone,
Consuming dross from this soul of my own.

With God enthroned where my life's blood
now slips

And cleansing fires shall quicken my lips,
While my right hand doth the message re-
veal,

Aiding others in search of the real.

As God gave to Earth, while she rolled and
smiled,

The finishing touch: Father, Mother and
Child;

The three-fold purpose of life, when revealed,
Discloses the age once silent and sealed.

The way of perfection was made out plain
For seekers and faithful ones to attain.
Ev'n so I keep to the path I was taught,
It leads to Perfection—the Master-Thot.

(To be Continued in Next Issue)

HARMLESS SUGGESTIONS

We all are nearing the goal, still even there we find ourselves confronted by the parting of the ways—each one pointing in a different direction.

The Savior said, "I point the way unto Truth and Life," but He does not take us by the hand and lead us to our destination, and for this reason many continue to tarry by the roadside, altho He did tell us not to. But it is hard to break away from friends you meet on the way, going in the opposite direction.

Even in fighting we must necessarily agree upon a program, still the other side is apt to give us a cut we have not figured on, and consequently we have to use some ingenuity to return the evil with a better slash.

A jurist to be of use to society in general must be a thoro physician, and psychologist as well, before he can diagnose social evils and prescribe a remedy, as evils are the product of collective transgression.

Mother's Voice

Written by Maria Rose Ruth Hilton

WOMAN KNOW THYSELF

In our mental vision we see the coming woman standing out upon a high eminence holding aloft a lighted torch, thereby signifying that having found her own place and position she gladly sheds forth her light that others may follow the path that leads toward the ascending goal. Woman even in her unconscious state follows more or less that strange and mysterious guidance called intuition, thereby wielding the magic wand of her ingenuity that transforms and beautifies existence. Woman's life is made up of little things, so much so, that she becomes more or less absorbed in them, making her appear oftentimes *small* in her dealings and transactions. However, this limitation disappears when woman enters the realms of consciousness. In this glorious state of freedom, woman is given the privilege to choose rather than be chosen. She discovers the unfathomable regions of her being and stands speechless in the face of nature's hidden treasures. The subtle bonds of her magnetic nature expand; new vistas open before her enraptured gaze; clothed with grace and majesty

she bows in humble recognition before the inexhaustible treasure-house wherein is revealed the endlessness of possibilities.

Inscribed in the arch above the doorway of the Temple of Delphi are these words: "Man Know Thyself" (The word *man* being used in its generic sense). In this particular instance we would say: "Woman know thyself." The Universal Call of the world is to woman. The Spirit of the Times has placed her on its ascending arc. Arise she will and must—conscious. Having at last come to her own, she holds the precious gift of life in one hand, symbolized by the evergreen tree, while in the other is placed a scepter, emblem of authority; not to reign and rule with a *rod of iron*, but thru love and wisdom stript of all limitations; casting all the useless into the "fire"; entering upon her career conscious that life holds for her new fields of operation, fraught with the opulence of health, wealth and happiness.

The divine impetus that has given birth to all the illustrious inspirations and revelations of past ages, is now hers to command. She has but to look within—touch the mainspring of her being—and then in the sweetness and innocence of a little child, clothed as in a garment of pure light, she ascends her throne, a blessing unto all the world. Then let woman arise and possess herself. If she but understood herself; if she were fully

conscious of those divine qualities that constitute her real nature; she would recognize more vitally those irresistible charms that wrap her round about with that enchanted beauty that lifts her out and above the shallows of life, where exalted to those illumined planes of pure thot, she becomes a powerful factor in life.

Conscious, having found herself, she has found all. Anchored within the harbor of Divinity, she is no longer divided, separate or apart; but a universal being, at one with God, at one with man, at one with self. "O, Blessed Thot. O, Glorious Thot."

THE COVENANT

"I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein."

Ainyahita, patron saint of the Avestan people and mother of the white race, imparted the above Covenant to her people as a never-ending heritage to those embodying the principles contained therein, which was to lead them to final emancipation. Ainyahita foreshadows to us in this Covenant the object of our existence upon this earth; in it she also reveals our mission in life, while she imparts the knowledge of our greater destiny with our divine heritage.

Thru the keeping and observation of this most wonderful of all covenants, the Avestan people attained to the highest possible perfection—a perfection that called forth from the less developed a degree of envy, malice and jealousy which has from that time made the successive generations of the Covenanters the object of the most dreadful and relentless persecutions that were ever visited upon a pure and holy people. Yet, despite it all, the chosen people of God continued to live and promulgate the glorious principles of freedom and liberty with the promise of final and complete emancipation in the last days—a freedom and liberty that shall usher in the birth of a new civilization which the Avestans called “The Light of the Great Morning,” the dawn of which is already appearing in the culmination of current events. May the time be hastened.

ROSARY

The tenets of the Coming Race are the same as those confessed by the ancient Avestans: Good Thot, Good Word, Good Deed.

Our life to-day lays the foundation for the future. It behooves us then to consider the motives that prompt our thots, words and deeds.

If the joys of sweet felicity are to be ours the emanations of our hearts must be those

of love, goodness and impartiality. These will weave a garment of light and beauty that will outlast all time.

Four corner-stones are necessary to the foundation upon which may rest the building of character that shall withstand all the onslaughts of time. These may be symbolized by the four cardinal virtues: Obedience, Purity, Humility, Simplicity.

Kindness, thoughtfulness, consideration, will not only smooth our own path but will be a source of strength to many dear souls whose hearts are sad and lonely. A tender word, a loving smile will soothe and comfort, shedding a ray of light like a benediction of peace upon the pathway of the weary traveler.

As woman comes to the full realization of her true mission in life she will do all in her power to make good the lost opportunities and prepare herself for the trust that has been reposed in her, that the accomplishment of the highest may be fulfilled, even unto perfection.

Men will readily fall in line with this great work of reclamation once they see women rising above the present level of things. For men admire courage in woman, they are looking to women to offer solutions to problems that have been perplexing mankind for ages. As to obnoxious habits, the cause of them may be found in women neglecting their trust and duty. With the return to first principles all that is inadvisable in man shall vanish.

THE GREAT SEPARATION

"Come ye out from among them."

The spirit of the times has everywhere seemed to supply the Man to fill the emergency. This would seem as if the law of demand played an essential part, and that to ask sincerely and continuously were an assurance of the answer being forthcoming. Yet hundreds and thousands of years have passed and the prayers of the millions ever seeking true freedom and liberty—the independence of "Thy Kingdom"—have still to bring about emancipation and that "Peace which surpasseth the understanding of man," for the benefit of all, even the Masses.

But the hope has, nevertheless, found some realization and individuals have appeared and demonstrated by their lives the possibility of such accomplishment and have made such fact the emulative desire of many—to do and to become likewise. Ainyahita, Zarathushtra, Christ and Omar Khayyam, for instance, fulfilled this law of demand, and thru the divinity of their humanity made life complete for their time and the earnest of an eventual and immortal perfection. Sublimely did they "stand alone," "drink the cup," "become the willing sacrifice for truth," and even craved forgiveness for their calumniators.

Thus the pure in heart and the honest seeker need never despair but may thru per-

severance in similar righteousness and lawful living, experience daily in the common tasks an everlasting development of character and realization of the ecstasy of being. Naturally, such a search in a world lost in illusions, chasing the phenomenal instead of the real, is a path not without difficulties. But a greater enrichment comes in overcoming, a more elevated knowledge, a purer bliss, and "face to face" we shall see.

To-day, as always, the true thinker requires an environment all his own to evolve his thot, that not only he but others may be benefited, and a more actual plane of justice and satisfaction be manifested. This "environment all his own" may, however, be found wherever he lists; for the solitudes of the wise are within the chambers of one's own heart, or "Be still and know."

Thus, has the most extraordinary place and situation elicited oftentimes the most elucidating thot and measures of reform; proving that the Momentum is not a respecter of things or places alone, but that Infinite Design controls as well as decrees, utilizing even the most humble for the very highest purposes of attainment. Hence, it has usually been found that the simplest instrument has been made the medium of the chiefest good; and obversely, the wise of the earth prove themselves the biggest of fools, as predicted. Surely this also axiomates the power of thot

and makes life in all its fullness universally potential to every one. In that, therefore, the thought of God or goodness, lies the absolute opening up the portals of infinitude. This means triumphant victory *to those who will*; triumphant victory and joy for "the victory is on the Lord's side!" By holding fast to such thought and recognizing no enemies none can fail or be long denied.

But it is All or Nothing—one Master, not two, or the vain attempt of serving God and Mammon at the same time.

Truly, it may drive the Associates into the wilderness, stript of worldly possessions, bereft of ties and comforts, stir ignominious persecutions, and may even demand life itself; but it alone gives satisfaction, bestowing a reward beyond compare. Beside it, all things else are as nothing. But its call is imperative. Well has it been said: "To-day is the day of salvation." And everywhere, Saint and Prodigal alike, led by the spirit, say and do: "I shall arise and go to my Father." Verily, only in the separation of thought and person is amnesty to be realized; and out of all nations shall come forth that Federation which is the only solution to the world's problems and which, being consummated, shall bring about a state of universal peace—the "Dawn of the Great Morning." "Be of Good Cheer," "I have overcome the world," "I go to prepare a place for you."

—Guromano.

SUN-CULT AND SUN-DOCTORS

While some people, largely the uninformed, illiterate, narrow-minded and sensationalistic, love to express their ignorance pertaining to the sun-cult, the men of science spend time and means investigating the astounding results obtained from the practices employed by the sun-cult or *heliotherapy*.

The Journal of American Surgery devotes much space to this science and Dr. Rollier of Loysen, Switzerland, is lauded for the results obtained thru sun-treatment. It is stated that the ultra-violet ray, more abundant in altitudes of 4000 to 5000 feet, proves most beneficial.

Dr. Campbell of Memphis, Tenn., writes to the above-mentioned journal a most valuable paper. We can copy but a few statements which will suffice our readers to deduce the fact that we are not laboring in vain when advocating scientific sun-culture in addition to rhythmic exercises, diet and prayers on the breath. Dr. Campbell says:

"The sun as a therapeutic agent was used by the ancients, and for centuries mention of this measure may be found in medical literature.

"The exposure of a part of the body affected by disease, 'local heliotherapy,' has been employed with some degree of success for many years in the treatment of various disorders of the skin and bones, but the systematic and scientific dosage to the entire body, 'general heliotherapy,' is a comparatively new method.

"General heliotherapy, in contradistinction to local heliotherapy, is of paramount interest at the present time on account of the number of 'war-wounds' amenable to the solar treatment. In fact, the measure is now being employed in many of the military hospitals of France, notably the American Hospital, with excellent results.

"The administration of the solar rays is by no means a simple task. The closest scrutiny is necessary at all times. I have seen many failures resulting from a lack of appreciation of the importance of employing the measure in a scientific and rigid manner. Dosage and the reaction on the part of the skin and the general condition of the patient must be observed constantly.

"We would not expect curative action of the solar ray by bidding our patient to go out in the sun with the instruction 'expose yourself as much as possible.' Each case must receive detailed instructions as to length of time, the amount of body surface, etc. The greatest care must be taken to avoid dermatitis. The effect on the hemoglobin, white and red cells, should be noted. The correct dosage for each patient should be worked out by experience. Some can stand frequent exposures for short intervals, others continuous exposure. Many are seriously affected by the midday sun, while some do well, regardless of the heat.

"About five years ago, I became interested in heliotherapy, and first used the method on an apparently hopeless tuberculous spine and hip joint of an adult, with such a rapid and remarkable cure that I at once instituted the solar treatment in the orthopedic service of several local hospitals. Since which time I have been convinced that the beneficial effect on the diseased process is chiefly due to the action of the sun's rays on the skin surface of the entire body, for there is no comparison in the local and general improvement of patients simply living out of doors in the fresh air and sunshine and those

on whom systematic heliotherapy has been properly administered.

"In special institutions for the purpose, much undoubtedly could be accomplished in the way of military surgery at the present time, as the method must be carried out under most rigid discipline in order to effect the desired result.

"Heliotherapy is far-reaching in its effects and undoubtedly will be found of great value, not only in the treatment of affections of bones and joints, but for the cure of various disorders elsewhere in the body."

JOLTS AND JARS

The majority of mankind may be divided into two classes: those who are fooling most of the time, and those who are being fooled all the time.

We may change maps as some people change faces, still the motive remains the same.

Whenever a man has been beaten in his game he generally resorts to calling names.

Ignorance is best hidden under quotations copied from works of recognized authors.

Whenever credit is given to mortals it is a sure sign that the accreditor knew not of the immortal.

The reason God needs not to be glorified is because He stands in the midst of glorious accomplishments that defy the imitations of academic minds, while the latter seek what is not their own.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXI

Ever since we began the Study of Man it has been our intention to simplify matters to a minimum, that even the less informed may develop a taste for conversation upon topics including the races and their relation to one another. True, we have somewhat hurriedly disposed of the Black, Brown, Olive-Green, Dusk and Yellow Races and, in consequence, may be accused of inconsideration, just as Moses might be accused of inconsideration, when in giving us the synopsis of works relating to Creation and Evolution, he confined such a stupendous subject to two single chapters, or less.

Our object was not to go into much detail, taking for granted that our students or readers are sufficiently conversant with Evolution, particularly that part which deals with the primitive race and its relation to the links evident in the lesser breeds.

We propose to devote our time to the investigation of the Aryan, or White Race, as the

last of the accomplishments of Intelligence thru Substance; a race the study of which the Old and the New Covenants, known as Scriptures, attempt very strenuously to present to us, altho in a rather veiled manner. We do not propose to correct any errors made by scientists or writers upon subjects similar to our studies for the reason that all errors made are due to insufficient information and lack of assistance in scientific research. The Study of Races is practically a new venture, and has been revived only since the days of Darwin, just as the study of physical geography was of little interest to man preceding the declaration and abnegation of Galileo that "the earth moves."

Although the Study of Man in his relation to his own kind, and the races in general, may be a stupendous one, nevertheless, we hold that all the great problems confronted by and conducive to our future depend upon the knowledge of man and his real purpose in life. Inasmuch as the knowledge of God is essential to Life Eternal, the knowledge of man is essential to this life and its possibilities.

In systematic order we propose to consider the principal events of modern times relating to sudden or rapid changes within a "Race" and the "Tribes" evolved.

Above all things, we should bear in mind that, although the shape of the skull is one of

the means for anthropological study, it suffices not to solve the problems of relation between the races unless the consistency of blood and consequent color of the skin is given an analytical test. Here, too, we have to employ the "acid test," lest we lose sight of the link that binds kind unto kind and, like a Darwin, we be hunting for "the missing link," but without avail. Color is *evolutionary* and *not climatic*. Were it climatic, then the colorings of vegetation in the Tropics would be the deeper hues, yet, quite to the contrary, it shows the lighter tints and colors. In Equatorial regions the blending of colors is softer than in the extreme North, where only too frequently the deepest dyes are observed, to the great surprise of the globe-trotter and naturalist.

The hundreds of inquiries made of late regarding this vast subject of the Study of Man discloses the fact that the intellect is awakening to the necessity of such a study, altho bigots exclaim: "If the study is scientific, why did not Science take it up?" We may ask of such: "How is it that south of the Equator we no longer see the North Star, and because invisible there, can its existence be denied?"

The Study of Man leads us to understand the "Nations" which the Gospel writers refer to and which the Old Covenant choses to call "Tribes," because many a "Tribe" is divided

into several "Nations," or "Democracies."

Coming back to where we left off in our last article, we begin to realize the great strides made within the last dispensation, and we marvel at the outcome of things, altho at first every move made suggested complications more difficult to untie than the Gordian Knot.

In the Study of Man, which is to make us familiar with the Aryan White Race in particular, we refrain from taking into consideration the national side suggested by religious scruples, for altho the latter have played an important part in the making of history, they have not held good in promoting progress and advancement, but have rather hampered the mind and assisted in delaying the age of reason. The only good in the religious movements of ancient lore was the promulgation of eugenics and its consequent moral precepts which gave it prestige as long as it revived and quickened individual and social benefits. But eugenics was lost sight of in a movement that, however powerful in organization, exercises no influence for advancement or mental development.

The Brahmanic system of teachings branched off from the system of the Avestan people who were later known as Aryan, and remained confined to the Eastern Hemisphere, while the Avestan, Aryan, or Zarathushtrian system of teachings followed the trend of civilization in a westerly direction,

being embodied in the representative "Tribes," and later "Nations," gradually settling into Europe.

Miscegenation with races whose blood gravitated rebellious to the White Race implanted estrangements leading to brute force and inviting hostilities with their own kind. Combativeness supplanted reason and judgment, causing endless controversies. All the thunderbolts issuing from the two-edged tongues of prophets availed nothing. Man would listen only insofar as promises were held out to him assuring success and victory for the promotion of selfish ends. Not *one* "Tribe," but *all* the "Tribes" lost themselves in miscegenation, a pure type appearing only in isolated instances, and then for the purpose of revival, in most instances culminating in a disastrous tragedy. The pages of history reveal some of the grand characters that came forth from the chaos of miscegenation, declaring a return to first principles as the only essential unto salvation and redemption. Such characters were not confined to a particular "Tribe" or a single "Nation," but all "Tribes" and every "Nation" has had and continues to give birth to Saviors, revealing the great possibilities of the human heart and mind within the boundaries of the Aryan, or White Race.

The estrangement among the "Tribes" or "Nations" of the Aryan Race is far more pro-

nounced than among the inferior races. The varied mentalities characteristic of the White Race, added to miscegenation, has called out temperamental tendencies destructive to progress. Each and every "Tribe" or "Nation" limited itself to a fixed locality, weaving environments which to dispel proved beyond human efforts. Wars no longer sufficed to break the fetters and chains keeping down the spirit of progress. Revolutions proved insufficient to arouse higher desires and aims pointing out the pathway unto emancipation.

The Aryan Race sunk into the same state of lethargy that drew the lines of limitations around all the preceding races. But the White man was not made merely to vegetate and eke out an existence or to be satisfied with competitions among his own kind. Born unto the realization of a higher consciousness, he had to be spurred, if necessary, to renewed efforts to prove his position as a factor within the great drama of life. Thus greater and bloodier wars were waged as the only means within reach to give vent to the pent-up desire within the heart to solve life's problems and arrive at a more definite understanding of one another's relation. All great revivals or religious movements were but another phase purporting the same desire and hoping to gain the same ends.

The avalanching of an Atilla was but another call of the blind forces in nature seeking

salvation and stirring the White man to the use of intelligence, repelling impositions. It proved a wonderful panacea to the "Nations" aching for a tonic that would give them stamina and moral strength to confess the divine in man. If nothing more, Atilla succeeded, at least, in making the "Nations" move away from their fossilized seats of self-satisfaction and wander from country to country, becoming better acquainted with their own kind. The interchange of tribal blood drew closer the ties of relationship, thus quickening the higher desires latent within, and calling out nobler thinking. Still, the emigration, while doing much good, also had its demoralizing effect, due to the imposition of Mongol, or Tartar blood, on the White Race; strong evidences of which are still to be found in many of the "Tribes," or our present "Nations."

Mixing with the Black and the Brown savage tribes of western Asia and Europe had its ill effects and the infusion of Tartar blood only strengthened the tendencies of lower breeds in the White man, and not only retarded progress but also drew lines of demarcation between his own kind to an extent bordering on annihilation. A very large percentage of Hun blood may be found among the Salvs and Teutons, while the Latins could not escape the powerful influence of the Mohammedan invasion and the the later Moorish

imposition which was hurled upon them.

Altho the Semitic blood, to a great extent considered Aryan, showed no deteriorating effect upon the Latin "Tribes," the Moorish invasion and the Mohammedan invasion, both left their strong imprints of inferiority, keeping the blood of the Aryans from fully asserting itself and, as it were, making it difficult for the White man to assert himself or to follow the dictates of either heart or mind, for fear of offending that certain something within his heart that keeps him mystified and paralyzed, and not daring to declare himself or his own. He is hampered, and consequently stoops to submission and slavery.

Altho the Mohammedan invasion brot with it a portion of the "Tribes" related to the White race, the Ishmaelitic and the Moorish characteristics prove evident enuf to deplete the blood of the White man and, in many instances, color it beyond recognition. True, the Moorish receded to a certain extent, confining itself to the Latin "Tribes," particularly the Spanish, Portuguese, Greek, Italian and French, the two latter being marked by a low percentage.

The Ishmaelitic and Semitic, in which the Turkish is predominant, are now largely confined to the countries comprising the Balkan states, the hot-bed of intrigue, a characteristic or a tendency evident wherever one or the other of the many blood gravities strug-

gle for a blending. While the Southern states or "Nations" of Europe struggle for a blending the Southern states or "Nations" of Europe struggle with the infusions imposed upon them thru the blood of the Black and the Brown Races, the "Nations" of Central Europe and Northern Europe, including Russia, Great Britain and Scandinavia, have the blood of Mongols and the Dusk race to contend with—the only difference being marked by the fluctuations of percentage. Those who have more of the Mongolian and less of the Dusk soon strip themselves of the latter but do not so readily eradicate the former. Where the Mongolian blood is on the decendancy and the Dusk blood overbalances it, the type is beyond redemption and meets its fate thru means of destruction which Nature alone has the power to devise.

Whatever is praiseworthy in a "Nation" is that part upon which all others will eventually agree; but there is so much in every "Nation" that needs to be eliminated. Still, even as in repainting a fine piece of furniture or a car, the old coat has to be burnt off before a new coat of paint will stick, even so all the elements tainting the chemical compounds that comprise the blood of the White man must go thru the "acid test," or be "tried by fire."

The era of the Reformation, too, may find a place in our study, altho the moral effect

is not so apparent as is usually estimated. Far greater in importance than were dogmatic riddles pertaining to transcendentalism are the principles of physics, in the application of which lies the solution to the problem of the White man's burden and its final eradication. Knowledge of the roundness of the earth and the exact revolutions around her own axis (altho contrary to ecclesiastical teachings), the absolute laws of evolution (still decried by dogmatic ecclesia), the harnessing of nature's forces and the application of trigonometrical arts, with mechanics and chemistry added, have done more to awaken man's ingenuity and inventiveness leading to comfort and ease, inspiring eagerness for learning and revealing greater possibilities in the daily walks of life, than has all the twaddle of holy synods or divine conclaves with the hoary age of cycles back of them.

The age of reason may not yet have blossomed to full realization, nevertheless, the incentive to higher aspirations has manifested thruout the ages. At certain momentums it seems as if all were at a standstill, and the pendulum swinging backward would suggest a step in retrogression; still, upon second thot, it is found that with every achievement there must necessarily be a sacrifice, and vice versa.

In dealing with such a voluminous work as that of the Study of Man, first involving all

the races preceding the White man, or the Aryan Race, it is not possible to touch upon minor details entailing the consideration of sub-tribes or tongues (dialects), or to give minute analysis in instances where two or more "Tribes," thru interchange of their blood inherited thru miscegenation, create a type akin to the aborigines. When it comes to hairsplitting regarding similitudes, we shall have to leave it to the thrifty time-killers and have them evolve disclosures satisfactory to academic pedagogy-peddlers and rhetorical equilibrists.

In establishing the Twelve Tribes of the Aryan, or White Race, we shall have to bear in mind the characteristic factors causing each and every great "division" of the race. It will be remembered that the *first* great division took a large part of the White Race into India, whence a smaller portion gradually worked its way to America, there thru miscegenation calling out a type of the American Indian, whose descendants, mixing with members of other races homogeneous to the continent, or which in later years had immigrated to it, called forth many shades and branches too numerous for us to consider in this Study, because of their insufficient effect upon civilization; a subject matter that must always be held to tenaciously if we are to understand the Jacob's Ladder, whose rounds reveal to man the mysterious

ways of Providence His wonders to perform.

There is much of the offspring of our Brahmanic branch that has gone to seed in America and some of it that is going to seed in India. Nature must and will separate the kernel of intelligence from the chaff of materialistic accumulations. At the finale—the day of restitution—there will be but little left of India to be added to the Aryan White Race, in fact, there will not be so overwhelmingly much in all of Asia; even tho we do give thot and consideration to Armenia, Syria and the Mohammedan possessions in general. The bulk of the Aryan Race is confined to Europe, and its cousin states of America, where all preceding types will go the way of transgressors and become extinct.

(To be Continued in Next Issue)

SQUIBBS

The greater the need, the broader become the inferences of the honest reasoner, and the smaller will be the opinions of the narrow obstructionist; this is in the nature of things, for not a single thing can remain at a standstill. We all go our own pace until we learn the lesson, thru suffering or thru having chosen the better way, that will cause to come into existence the pictures of a state of peace, so tenaciously clung to by the Aryan Race thru all the long ages—the Lands of Promise.

It is inspiring to remember that the Infinite dominion over man's destiny works, you might say, automatically. There are always those capable of upholding principle, so the Adversary, no matter how clever his plans, will confront that clear head and clean heart in the great Aryan Race. They are everywhere in all nations and stand as the bulwarks against which the waves of destruction shall beat in vain, and when that blest morning dawns, the day of the final declaring of peace on earth, they will be there.

We do rejoice that woman now has that unfolding mind, for she is the greatest factor to bring order out of the chaos of the nations. Just watch her steps and as the need advances see her infuse new life into the nations. No righteous cause can languish if the conscious, awakened women of the nation are back of it. Women will be ennobled and with their advancement the race will go ahead in leaps and bounds. Hold up your heads and realize the sacred trust!

The general summary of Bolshevism is that it is a plague, an insidious disease, a mental germ which has affixed itself in the brains of thousands, and which has been carried seemingly by the four winds of heaven to every locality in the world where the masses congregate. It is a disease which received its birth in the slums of metropolitan cities, a

disease sponsored by degeneracy and fostered by crowded tenements and unsanitary conditions of living, a disease conningly adopted by adventurers, swindlers, etc. The summary may be right, but let us remember the scientific maxim, "Remove the cause and the effect ceases."

It may be months before Russia will find its happy medium or enjoy the equilibrium of constitutional government, yet there can be no doubt but that even out of chaos order shall evolve. We only need to use the magic word of creative energy—"There shall be" and ere long we shall be able to record—"There was."

According to Count Tolstoi there shall be four types of beings who will hold the reins of human destiny in their hands: the Anglo-Saxons, Latins, Slavs and Mongolians. According to prognostication the Slav will be an important factor and with interest shall all eyes be upon the Slav.

CLIPPINGS

The close of the war will see every national mind hopeless and faithless in regard to the adequacy of their old methods of thinking. When they look back to those complacent first years of the century, on the numerous laudations of national prosperity and righteousness, on the easy-going assurance of permanent peace, on the "hands across the sea," the approachments and interchange of national compliments, there will be doubt and misgivings as to where to turn for what is true and firm and lasting.

The main question then will not be, "Can we form a league of nations, and will it succeed?" The question above all others will be, "Shall we start in a new direction with faith and courage? In other words, shall we create a supernational mind?" With the creation of a supernational mind, and its development, will come the new statesmanship. It will be economic. Political thinking will be of a new sort. Production,—not material only, —but mental and spiritual also, will be the business of the state. This of necessity will include efficient distribution. Finally, for the development and growth of the supernational mind we shall need the most intimate and numerous contacts not only between governments but between peoples. This can come only from an international commerce such as we have never known before. A commerce of things, and thoughts, and ideals.—*William McClellan in North American Review.*

Back of it all, for America, is the beautiful faith Russia's present millions have for America. The bearded moujiks far inland, who have never seen a railroad and don't know the world is round, tell you they do not know what Russia needs, but that America does and she will help. This is something the new world has in its national possession that is priceless. Here, thousands of miles away, are millions of simple, ignorant peasants who cannot read or write, who look to America to lead them out of the darkness. Such faith swings the idea of intervention and interference high above the commonplace ideas of money, power or national advancement. It is a sacred thing, demanding honesty and sincerity. We must help and we must find the right way. We must look straight at the great Russian revolution and its present phase. We must not be frightened at the sound of the word bolshevism and hide our heads or hold stupid hatreds. We must keep faith in a world that is tired, heart-sick, blind from exhaustion and hunger.—*Frazier Hunt in Butte, Montana Bulletin.*

The war's cost is more than \$37,000,000,000, while the public debt before the war was \$6,000,000,000; hence, France owes about \$43,000,000,000. After adding all resources, she finds an immediate deficit of \$4,000,000,000 and after doubling the ante-war budget for the coming year, which means doubled taxes, she cannot escape a shortage of \$1,500,000,000 without counting the repairs to war damages.

The following shows the strength of our naval force: Enlisted personnel November 1, 1918, in the navy, 216,968; officers, 10,409. Enlisted personnel November 1, 1918, in the naval reserve force, 289,639; officers, 21,622. Ships in navy November 1, 1918: Forty battleships; 32 cruisers; 8 monitors; 33 gunboats; 125 destroyers; 17 torpedo boats; 68 submarines; 303 submarine chasers; 15 tenders to destroyers and submarines; 79 mine planters and sweepers; 56 yachts on patrol duty; 53 tugs on patrol duty; 51 supply vessels; 4 transports, navy; 3 hospital ships. In addition to the above the navy was manning on November 1, 1918, 50 troop transports, 232 cargo transports, 640 patrol vessels in the districts, 175 barges in the districts. Making a grand total of 1,990 vessels.

The New York Commercial's loyal and discerning editorial page said: "Truth compels American newspapers to confess that the peace conference has not yet arrived anywhere. President Wilson seems to have presented his views with great ability, and the plenipotentiaries of other powers say his theories are acceptable, but they have not yet learned from him or others how to fit them to actual conditions." The added comment of the excellent journal referred to is that, "excluded from the secret sessions of the peace conference, newspaper correspondents are drawing on their imagination and are claiming victories for President Wilson in a fashion that would offend the representatives of other nations, if they paid any attention to the stories." That is true, but all the New York newspapers know why Creel was made a part

of the Wilson party. To exploit Mr. Wilson while he is in Paris—that is what Creel is there for. Meanwhile, it was the president himself who, on his own motion, gave the notice that all the conferences must be wide-open affairs. They are all closed-door sessions, with respect to every important peace item.

HEAR YE NATIONS

Forth goes the call, Aryan Race,
In exultant love and triumph,
Thy wayward steps retrace;
Ever singing—Federation.

From all lands and over the seas,
Now the Twelve Tribes gladly hear,
Shall a mighty throng in joy appear;
Ever seeing—Federation.

Shall wear Mother's halo bright,
Woman in living music wrot,
Saints, Savors to earth be brot;
Ever living—Federation.

Union is Freedom's holy right,
Man must proclaim God's Kingdom,
Peace universal be the light;
Ever proving—Federation.

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COUNTY OF LOS ANGELES) SS.

Before me, a notary in and for the State and County aforesaid, personally appeared Kurt Graichen, who, having been duly sworn according to law, deposes and says that he is the business manager of the Mazdaznan Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

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No. 5

SELF-DIAGNOSIS

The *spiritually* based type is rather predominant in the white race irrespective as to the daily walks of life. When physically first inclined special care of the body is necessary lest complications of a serious nature set in, particularly ailments of the membranes, glands and nervous system in general, breeding tuberculosis, causing poor assimilation, and often inviting creeping, partial, or absolute paralysis, locomotor ataxia, gout, sciatic troubles and slow consumption—the latter being readily checked when circumcision, or an operation on the hymen, is resorted to, followed by a treatment calculated to bring about rejuvenation and vigor.

The *spiritually based*, if the first inclina-

tion is intellectual, not only has to pay attention and give proper care to the organic side of the generative part, using hot and cold water applications and disinfectants, but he also needs to practice the diaphragmatic breathing exercises in addition to the rhythmic chest culture. Discard abdominal breathing, resorting to it on rare occasions only.

It is well to massage the abdomen, the sciatic region, the thighs and the coccyx. All these parts also need relaxation poundings.

As to baths, it will be found that this temperament fares best with daily foot baths and dry rubs all over the body. Rough linen towels will be found more beneficial than soft Turkish towels. Rubbing the body with a mild hot lemonade will relieve the skin of excessive heat, or fevers, and tone up the system in general.

The *spiritually* based should have fruit in the morning, a small salad and unfermented bread at noon, while for dinner at night the first dish should be a refreshing salad, or any cold salad stuffs, followed by a dish or two of baked vegetables, and a steamed and a fried dish.

All *spiritually* based crave for and require stimulants like coffee, tea, cocoa, etc. If manually engaged, then tea and coffee should be frequently substituted with flaxseed and slippery elm tea, sweetened with licorice root, and this may be used as a treatment for twen-

ty-one days, when the usual habits may be again pursued. By no means use any roasted cereal drinks or so-called health drinks. They belong to the physically based and to the physically strongly inclined.

The spiritual temperament needs constant or frequent changes in menu, while changes in altitude cannot be too strongly advised. There should be a decided change at least every two years.

Attending to all the little wants and calls of nature, heeding the Season Hints, there is no reason why there should ever be anything the matter with this temperament that has so much in its favor to reach perfection. This type has exceptional endurance, tenacity, vitality, and is endowed with longevity. One may not be over strongly built and yet vitality runs exceptionally high; for here we find the man of speed and keenness. In many cases, where the vitality is ebbing away, will power takes its place and supplies the upkeep, aiding in the performance of daily tasks. Still, it is not wise to draw upon reserve power, or to rely upon will power, as such a state invites aches and pains of various degrees, breeding misery, irritability, meanness, cynicism; leading the mind into channels of hatred, revengefulness and pyrotechnical expositions. Here we are apt to find the dogmatist, the intolerant, the shallow-minded theorist, narrow-grooved rhetorician,

sophisticated vocabulist, pseudo-reformer, the moralist long past forty, and the common type that makes things go in a real merry-go-round fashion. Such is the lot where the laws of nature and of God are broken, whether ignorantly or wilfully.

On the other hand the *spiritually* based people under normal conditions, furnish society with inventors, reasoners, artists, mechanics, organizers, healthy enthusiasts that know no fear, and, above all things, steady workers.

The near future will have to create a new profession, a man who has the ability of picking the type best suited for vocations, selecting those who have the greatest efficiency, whether the selection is to be made for the shop, office, factory, profession, farm or any other industrial branch, thereby assuring success to both employer and employe.

CAMPFIRE GOSSIP

With prohibition many more things will be prohibited. What a blessing not to let children play with fire.

Westward is the trend of civilization, but what will the people of the Pacific coast do? Go to Japan, or Japan come and get them? Well, the boogooman will get you yet—if you don't watch out!

Communicants need not feel alarmed for the little swallow they got at the Eucharist which never exceeded the two-per-cent limit anyway—it's the limit.

The Mongolian may think that the White man is going to lay down arms, still he will be surprised to learn that the laying down of arms is simply to gain time to build something that the hand and brain can manipulate to better advantage.

Tambourines and boxes calling for "free-will offerings" will no longer be characteristic of the "Salvation Army." The army has learned many tricks in the recent world's war, and shall, hereafter, conduct "drives" whenever funds are needed. The first drive concentrated upon a sum not less than *Ten Millions*. We all are familiar with "Bringing up Father," while in this case it's "Bringing up the Lord" who is to be taught how to suspend "free agency."

"There is method in his madness" may be said of Mr. Ford, who is going to build a "Tin Lizzy" cheaper than you can buy a Missouri mule for. Stenographers and office boys may, hereafter, take their commuter's rides to work and back home at a rate competing with the subway.

Kingdoms and empires rise and fall, but people do not seem to change at all—except in the increase of gall.

When "White Feather" was asked by the new Indian agent what he knew about "Red Wolf," "White Feather" straightened out, folded his arms, and looking down upon the sawed-off, scrawny looking agent, interrogating: "White man wants to know all about 'Red Wolf'?" "Yes," responded the agent. Once more "White Feather" straightened out and turning his eyes in the direction of "Red Wolf's" wigwam, he said: "White man wants to know all about 'Red Wolf'; ask him."

The knowledge of philology aids the mind to solutions of many mental problems, and should be engaged in as a study, if for no other reason than that of satisfaction, learning to understand that the thot back of every word must be first considered, lest there be much misunderstanding. In the Kalmukian "god" means an old discarded mule, while in the Slavonic our Creator is termed "bug."

If this world is for the purpose of universal training, recruiting souls from over-worlds, here to experience the pressure of hades, it is no wonder most of us have to go the way of Golgotha and the bloody sweat of crucifixion. The bloodless atonement seems to hold good for those only who serve the "altar" and watch the "crib."

He who trains the heathen, raises enemies unto himself and the household of civilization.

Season Hints

May walks during all of May. May I invite you to a stroll by the garden wall?

Going to take a basket to the sea shore, the stream or the canyon? Remember then, if you find no green herbs to add to your salad, you may indulge in a few kernels of sand.

Fresh green herbs are still in season. Lettuce is not of much consequence now. Endive, cucumbers, radishes, watercress, lambs-quarters, beets, peas, are in season even as far as the frozen North, where these greens are to be indulged in as a relish, a remedial agent, a tonic. Small fruits too are of value, when used as juices, well chilled or heated according to the temperamental demand.

Where fresh milk can be procured a milk cure is advisable, as such a treatment will tone the system and give one a new start in life. But remember that in taking up the milk diet you have to start with a small quantity of milk, say a quart, while consuming a larger quantity of eliminating salads. Diminish the quantity of salad as you add a little more milk to your daily menu. Continue to increase the amount of milk until four quarts

a day can be taken; in the meanwhile reduce the salad to a minimum, paying attention to herbal greens largely. Now diminish the quantity of milk as gradually as you have increased it and slowly increase your salad, adding small portions of gruels, well strained and scientifically prepared. By the time you live on gruels and salads, without the milk you will have developed desire for foods congenial to your temperament, supplying every want and need.

Baking powders or soda with sour milk or buttermilk are permitted in bakewares during the months lacking the "r"—May, June, July, August. But be reasonable; use good judgment, and do not abuse privileges. Powders are to be used only when tired of dough-gods and you feel a little change would be proper. All "understudies" are good but we must not forget that the actor should return to his job speedily. Best dough-gods are still made from cold flour and icewater, adding salt and sugar to suit taste or as required. Diverse flavors are created by making changes in the consistency of the batter, or turning it into dough. Anise and wormseeds may be added occasionally; also fresh poppy seeds.

Outside of a milk cure all dairy products should be discarded as much as possible, unless it be buttermilk, or lemon milk, the latter made by beating the juice of one lemon

and one orange into one pint of milk. All sweetening has to be done with cane sugar, if sweetening is necessary to meet the demands in certain cases.

The months of May, June, July and August are months of a simple life, discarding cooking wholly or at least in part. Keep strictly within the market and select the products of the season with good reason for then we shall find ourselves on the road of good health. These are not months for gruels, soups or stews. Leave them for the winter season. Nutloaves, symposias and dishes demanding a great deal of our time to prepare are to be avoided. Confine yourself to fruits or vegetable salads, grated tubers, sliced herbals and refreshing drinks. Do not forget that all deficiencies are made up thru camping out and a little roughing.

AGREEMENT IS LAW

No matter what our accomplishments may be, no matter what we have attained to, and no matter what is possible to attain to, even tho we attain to the very highest, we, surely, after all, cannot be more than the Source itself.

We cannot be more than God. We cannot be more than the Infinite. We cannot have more light than the Infinite Intelligence itself.

Tho we may not be the Source, we should strive to be equal to it, or as the Saviour puts it: "Wherefore be ye perfect as your Father in Heaven is perfect." We then begin to realize the importance of one and all and learn to be tolerant. The Prophet said: "God does not desire the *death* of a *sinner*, but rather that he continue to *live*." God has no desire for the death of a sinner; He does not desire any revenge; He has no desire of "getting even," as men say. God would rather that all mankind continue to *live*. God would rather use ways and means, and exhaust, if needs be, all His domain to give a sinner an opportunity to live.

We do not find such a noble stand taken by the systems of the world. Opportunities are never offered. The world knows only the dead letter of the law. It says: "Thus reads the law." "You are condemned according to that law." There is no opportunity given of amending, at all. Reason or no reason, you are supposed to know that there is such and such a law. You were supposed to know that there are hundreds upon hundreds of law-makers, doing nothing but framing up laws, from morning until night. And you, with all your labor, your work, attempting to make both ends meet, while giving your substance, feeding the faces of parasites, you are supposed to keep up with those law-makers in the framing of laws, and if you cannot, you will be condemned.

How entirely different in the Mazdaznan System, representative of those people who will continue to stand out before the world as the *Savior People*. And an agreement was made that each and every individual, comprising the Clan, will be given an opportunity to keep posted on everything—every intention, every proposition devised and revised—and thus every six months they would come together and talk over matters and make covenants: to either drop, make void, consider invalid, eradicate, or thus recall and supplant the former code by more modern contracts.

And if you ever have the time to search these old contracts which these ancients made, five, six and seven thousand years ago, you will be astonished at the wording of them, and how every sentence is right to the point, and that to each and every one of the agreements, there is always a little clause, stating that this agreement may be annulled by the consent of all parties concerned; that it may be annulled just thru mutual agreement.

Now, we cannot do that in our enlightened age. We would not dare to annul the Constitution. We would not dare to do it. We do not know what we are afraid of, but everyone is deadly afraid. Now, what would happen if we dared to annul the Monroe Doctrine or the Canon Law? The annulling of that Monroe Doctrine; think what that would mean. To annul any of the propositions made by the

"I've got to tell you that be a terrible thing. We don't know what would happen — unless, of course, I have such a bearing upon the matter that the latter would get right up on its feet and stroll by every city, every town, and in there, and by that time, we, the people, would be before we would know it."

The subjects went differently. They held that "an agreement between two individuals constitutes law, and the annulling of that law is left to the individuals concerned."

And then, they said, O, glorious that!

A, O, glorious that it is.

That is the essence of our own,

That is the Eternal Bliss."

IN MODERN THOT

A Virginian pupil, after studying Mazdaznan for some time, came to the conclusion that to realize the teachings she would have to learn to keep her feet on "terra cotta."

Another who had just left the old thot for all the phases of newer thot, was not able to determine after the seventh exercise, whether it was the higher consciousness that caused the rumblings in the solar plexus, or whether it was a tapeworm.

A middle-aged man of the extension type got up circulation to such an extent, after six weeks of rhythmic exercising, that it brot eruptions to the surface, and he wanted to

know whether it was the divine ether working on him, or the bad blood accumulated thru wrong living in past years.

One of the maiden type of questionable years demonstrated the power of prayer in a case of newly born kittens, who opened their eyes after nine days of fervent supplication in their behalf by the gentlewoman.

One of the pupils mechanically and otherwise inclined, devised a simple device whereby it was possible for him to determine sex in vegetables, fruits and grains, and thus protect himself from the aggregation of the one or the other; still he married several times and each one proved a failure. But he still clings to the divining rod.

One of the students, not content with common sense and reason, took up phrenology for the sole purpose of insuring proper selection, adding astrology to get proper blending, and after a happy marriage, both agreed they had created *hell*, and after a short purgatory decided to return into the torrent of uncertainties, both breathing freely.

Because she married to escape the hardships of daily demands, the scale of justice chastized her until she followed the command to "flee for her safety."

Some pupils advance so rapidly that after a time they declare they "do not have to breathe any more." Perhaps if they quit eating, too, there might be some truth in their attitude.

Sermonettes

To take a walk with a friend is equal to having God beside you.

A friend is he who never takes advantage of our good nature or never imposes upon us but rather advises, counsels, assists and points the way to greater possibilities in life.

Wherever you are not present there your good luck grows and awaits you. For this reason Ainyahita said: "I thank Thee, O Lord, for the things I miss."

Scriptures may be interpreted and misinterpreted, but the Open Book of Nature cannot be tampered with, not even interpolated without revealing fraud.

We may not be able to read Coptic nor to decipher the Greek, but we can look up into the sky and enjoy the setting of the Altar of the Almighty, and listen to the whisper of soft breezes as they play upon treetops, while running brooks and ledges on mountain sides speak to us that greatest message that never grows old: "God is Love."

Practical pointers and business counsel are better than a bag of gold or an interpretation of scriptures.

The love of man may be a partial one, a calculative one, while the love of God is that of eternal friendship.

When tired of church, pulpit and pew, go out into nature and with your God commune.

Ritual and ceremonies may be most beautifully executed and considered grand, still they are after all but poor imitations when compared with the procession of the stars and the passing of the clouds, the towering waves of oceans and the roar of bounding rivers.

Man is ever in pursuit of that something he cannot get even after Fortuna has smiled and lavished upon him her treasures.

To some people fortune comes like Northern lights; you see them dance about you but you can't catch them.

Roman statesmen were picked from the plow field to come to the city and help rule the unruly; but wherever a statesman is picked from the schoolroom people may come to grief.

"THE MISTAKES OF AMBITION"

By The Rev. Dr. Otoman Zar-Adusht Ha'nish, December 29, 1917, San Francisco, California.

You know we may become too ambitious, that instead of attaining, instead of gaining, we are always losing, ever making mistakes, for unless we know what we are really about, unless we are taking into consideration what it means to get there, we will make mistakes.

There is no doubt about it, but each and every one of us, more or less, owe every suffering today to not attending to even the minor things, that which would be in our favor.

The reason why we have not attained is because we have attempted far more than we were able to carry out, because we would not use the means within the boundary lines of consideration, reason, judgment, discrimination and deduction. We have, no doubt, allowed ourselves to be taken advantage of by occasions, just by that little fleeting wave that comes, that suggests itself—and thus we have lost out.

It is right to be ambitious, and we must be ambitious, but we must at the same time, use the means that lead toward the position to be obtained, without infringing upon the ways, the means, the paths of others.

We heard a young man say, forty years ago, the reason he never went to church was that

it so happened that he and the Master occupied the same chair, and as he never would be imposed upon, there was never an opportunity of going to church, because the Master had his chair.

As soon as you find some one in your chair, you would not want to occupy it, even tho you are supposed to do so. As soon as we find somebody is ahead of us in getting there, we simply turn our eyes in another direction. You never want to possess that which others already have. Thereafter you always want something different. And altho you have been on the way, you must remember, you still have a right to change your mind. And it is for this reason even an academic mind will change, but a fool, never. You see, he is already set and that makes him foolish.

And the so-called *great men* are about to become fools. They have started out right. They started with good, true, and honest minds, but before they get there, instead of making a concession, they were determined to remove the one already occupying the place, and then take it themselves.

We can apply that to the world at large. That we may never fall into similar error, we must ever remember, when there is one place taken, there must be another. And that is what was intended to be conveyed in the story of Esau and Jacob. Esau said: "Father, is it possible that thou hast but one blessing

to give? What is to limit you in giving blessings?" You see it took Esau to recall to the patriarchal mind that a broad mind, a *great* mind cannot be limited. If it can give one blessing, then it can give a second and third, it can continue to give blessings. And what did Isaac do? Why, he blessed Esau, too. We always want to bear that in mind.

And may we, each and every one of us, be so blest at this hour as to realize the true import of our presence in this span of life, in this generation at this time. May it come to us that whatever appertains to the past must be forgotten. We are now to reach out toward that which holds out to us the treasures of the Kingdom of Heaven. Just as the Scriptures would have it: "Leave what is behind thee and reach out toward the treasures held out to thee, the treasures of the Kingdom." For after all as we look back upon the things of the past, what are they, and what do they amount to? How insignificant, how little, how small, how treasureless, how valueless!

Is it possible that is all there is to this life, all that is in store for me, the only belongings? Is that to be the only reward? Can it be that is all, and for this reason I have come to this world and exercised my gifts and talents? Is that all, that little factory, that little plot of soil, that farm, that ranch, that store? Is that all? Is not that small? Just

think of it, a store? If that is all there is to it, and that is why you had to be born in another country and come to this continent, settle down on the Western Coast to be working, desiring, hoping, studying, taxing the mind, searching your heart—you would say to yourself: "If that is all there is in this life for me, then let it return whence it came." Let it return, if that is all there is in this world for me, and it was necessary for me to go thru the creative and evolutionary processes, to be settled in that little place, and there is nothing more coming to me, all my happiness is to be pinned on that—it is valueless, let it return whence it came.

That is all right for a pastime, but not worth deep contemplation. There is something greater, far more ennobling and inspiring, there is a grander work for each and every one of us. Perhaps we have idled away our time with that ranch, that shop, but the moment we know better, we must just forget the ways already trod, and we must reach out toward the treasures now held out toward us. There are great treasures of eternity to be gained, here and right now by each and every one of us having made up our mind to be separated from the Aryan White Race, and embodying the Coming Race.

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After pioneering, we know we are not looking our very best. We tell you, in pioneer-

ing, we never look our very best. When we were pioneering in this country, looking for ruins, working our *entrée* in this country, many things disappeared and our boots cost a pile of money. You cannot wear good things in grease-wood, and we used nails and tacks in the soles to climb with. Pioneering is dangerous, and it means all kinds of hardships and deprivations, imposed and self-imposed. You have to be covered well, at least. You need to figure close, and you enjoy it because you have a *work* before you. You were conscious of the fact that certain treasures were held out to you, treasures that will give knowledge and better understanding, wealth of being, and so you gladly went thru it.

And if we are going to separate ourselves, as we had to separate ourself from civilization, and if we are to find treasures that ever thereafter prove an inspiration, that hold happiness within our future, if we, too, desire to be the pioneers that establish, that usher in the "Coming Race," we have to separate ourselves from the White Aryan Race. In separating, whatever it has to offer, we have to separate it and nail it under our feet—**WE WILL NAIL IT UNDER OUR FEET!** All our money we nailed under that wagon seat. That was not a necessity, it was self imposed, and it showed how you can confine and limit yourself, and with it all you have great joy and happiness.


There was a purpose. A purposeless individual has nothing but misery to expect altho he may be rich. He who has purpose, does not consider hardship, he knows everything as presented is a means toward the higher attainment for which he is reaching out.

CONDENSED THOT WAVES

If the church is to be regarded as our Mother, we should never forget that the Father has some things to say as to the bringing up of the little ones. Some mothers spoil their children with too much love, others neglect them for sport and pleasures of the world. A real mother gives the child care and never will she ensnare its future. The mother that schemes how to make it uncomfortable for a child is a *step-mother*, and God knows she does *step* lively. For this reason it has been said that a widower may always find a wife, but he can't get a mother for his children.

If it is true that God once lived upon the earth it is no wonder He saw fit to leave it for quarters unknown to mortals, for should His abiding place be known, He surely would His fate bemoan.

It is said it fared the Savior badly in His day but who knows how He may have fared today?



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

Be wise, Oh Potter, gently treat thy clay,
I see Firdusi's finger on its way,
And Khosru's hand just coming on your
wheel,
Do not degrade man's figure! please, obey!

* *

Upon the walls of Tus a bird there sat,
His feet on Kawus' skull—his face quite
sad—
At once he sighed and moaned: "Alas! poor
King!
Thy beating gongs and drums fore'er are
dead."

* *

Give not thyself to sorrow, grief and pain,
Leave off thy pray'rs and fasts, they're all
in vain!
Take thy delight in Wine and rosy lips,
And don't return to misery again!

* *

In this Gethsemane of strangled Thot
I spent my Life in sweating out my blood.
My heart feels crushed just like a fallen bud,
And like a tulip red steeped in her blood.

* *

Why teach and preach of fasting and of
prayer?
Pass by the mosque, make haste, do not de-
spair,
Come to the tavern quick, to fill your Cup,
Then think—you're naught. Let vines your
burden bear.

* *

The Ruby Liquid that with laughter grows,
As from the bottle's neck it richly flows,—
Is, to be sure, a Sweetheart's blood, that with
Her crystal tears is trimmed in her enclose.

* *

True lovers—whether ugly, whether fair;
Their pillows brick, or bolstered soft with
hair;
Their daily dress be velvet or but rag;—
For Hell or Paradise will never care.

* *

Come here, my dearest love, the dawn is nigh,
Sing magic songs, dispel my doubts, and vie
With me to drink the charming juice of grape,
Ere angel Death appears to teach us fly.

* *

In this World's Garden I have spent my life
With pain and travail. Tho much good was
rife,
My heart closed like a Rosebud, and like
A Tulip drenched with blood—remained in
strife.

* *

The magic wheel of Time turns out our woes,
What little good it brings is mixed with
blows.
If this the unborn knew, they would not come
To live on bitter pills, a daily dose.

* *

Of all our strife—the gain, where is it then?
Of all our toil—the good, where is it then?
In Fate's great furnace burns much good and
just,
But where's the smell of smoke? Where is it
then?

* *

(To be Continued in Next Issue)

Systematic Theot

By Zarlivana Marvin

Lesson Four

Spiritual

It is in the "A" class that harmony reaches its highest point and becomes unity and the strength of numbers begins to be felt, for it is in this class that we manifest God-likeness. People may agree on geometry or any art, science or invention; they may be harmonious regarding these established truths, but not be harmonious in spirit. We may be harmonious in spirit with individuals and worship in different manners, and as long as we do not touch on points of creed, in which we differ, may join forces and reap wonderful results.

So long as we have faith in each other and refuse to see shortcomings we can continue to work with one another. Doubt not only cuts us off from God's supply but man's also. "Knowing the truth" is a wonderful assertion, and yet declaring a person right when we know them to be wrong will not make it so, for "by their fruits ye shall know them."

The people with whom I want to join forces and work for the betterment of humanity are

those who have been striving within themselves to become perfect and have reached a point where their efforts are bearing fruit. Not barren fig trees who lay down the law to others which they themselves do not even try to follow, and go about faultfinding as an excuse for their own shortcomings. Such people are of no value to those wishing to be harmonious. They are not even pleased with themselves.

Permit me to cite an instance of what the faith of an individual can do when aided by the thot or thots of others combined with those unseen helpers that are ever ready to lend assistance to the faithful. Some years ago I was traveling, and stopping in a town in the State of Michigan I visited a house where the young wife had been unable to rise from her bed for three months. I was led to declare the truth to her that it is possible to be freed from the fetters of disease thru faith and the proper exercise of God-given faculties within us. I was almost surprised when she put it to the test, arose and sat up, and had recovered before my visit to the town was ended.

I had not then experienced a perfect healing within my own body, as I have since done, at which time soul, mind and body became conscious of their relation to each other, and my spirit was made at one with the Divine Will, so that I feel no shackles of fear, pain

or inherited weaknesses, limiting my powers and usefulness.

At the time of the triumph of mind over matter by the lady in Michigan, I carried in my trunk, a book written to aid mankind in arriving at the proper solution of life and its possibilities, and I attributed the almost instantaneous recovery to God's actuating the writer to declare the truth, inspiring me to do the same and at last reaching the soil where it found root, budded and brot forth fruit.

I can now truly say that, "I deny the bonds of ancestral relation thru sickness, sin and sorrow and hereby annul association with evil, error and illusion." I wish to impress upon you clearly, the fact that I have put to the test and, therefore, know that it is possible to unite ourselves, by means within our reach, with those like minded as ourselves, that each may enjoy the health, happiness and success of the other. I could go on citing instances, but after all, it remains with the individual to reach the point of being able to prove the power of that to their own satisfaction. Theory is of no value, it is demonstration that counts. All must find out for themselves their relation to nature and the laws that govern their being. We can only bear witness to that which appertains to us.

MAZDAZNAN
KNOWING

*I sound my faith with no man's plummet,
I lean on no worn creed for truth.
I fought with demons to the summit,
I rise immortal and gain Youth.*

*I grasped the life line God has thrown me,
It's made of many jewelled strands;
Chained to the Rock of Ages, endless,
He cast the line with both His hands.*

*I fear not man, I fear not woman,
For I am far beyond their reach;
I know my place within this great plan,
I hear when my God deigns to teach.*

*I have the key to unlock heaven's door,
'Neath fount I stepped and have been
healed;
The Truth is mine now and forevermore,
Let books be writ or have them sealed.*

*Unveiled to me has been Shekhenna
While standing at the gate of Heav'n;
Away with all this world's Gehenna,
Now that the rent each scene has giv'n.*

*No mystery, when once we know it,
What separates false from the real;
God is my Teacher, He reveals it,
He pilots and stands at the wheel.*

Some years ago I wrote: "That is the only realm in which we are absolutely free, for there we are capable of formulating a perfect code altho we may not be able to put our conceptions and ideals into practice on account of environments and the limitations of other minds." Since then, I have, however, established my code and found it possible by Divine aid to put it into practice in a way I had never dreamed of, and have declared myself the happiest woman in the world. I was healed of a disease that by recognized science to be incurable. Now others rejoice with me in the fact that, "to God all things are possible." People who can prove their assertions and have witnesses, find no trouble in convincing the people. As "all the world loves a lover," so it rejoices to know the truth. My friends are of all religions and of no religion at all, but I have found no one who denies the power of God. "It is the fool that hath said in his heart: "There is no God!" As the works of God become more and more manifest and as men grow in wisdom and understanding they stand more in awe of Him.

All optimistic minds agree that we are nearing a greater tomorrow, as predicted by Tolstoi. When "the torch of war" shall have gone out let us hope that all good people may then be able to say: "I am at peace with God, I am at peace with man, I am at peace

with self," and that a golden age of literature may arise while a greater one than Plato, Socrates, Chaucer and Shakespeare is here having a full understanding of human possibilities, sympathy and love; that painters and sculptors may develop art rivaling the old masters and that "as old things pass away, all things may become new."

(To be Continued in Next Issue)

TELESCOPIC VIEWS

If it is true that other planets are inhabited, then it is because we have furnished the necessary material. In that case we ought to be proud of overproduction on these lines, as there is now a field upon which we can unload. There is nothing like looking for a ready market. After all, everything is governed by demand and supply. There is no doubt about it, the worlds thruout ether are making great demands upon us. But we should not worry. We are equal to anything.

If the very heavens, with their uncountable planets, can be made subject to our will, why should our scientific measures not be able to control the millions of obstreperous minds?

Do as the Lord wants you to, but when such proves too much for you—change positions.

Mother's Voice

Written by Maria Rose Ruth Hilton

TO MY MOTHER

*Whatever Fame may have in store,
As I Life's fitful course shall run;
However much I may explore
The mountain-tops, anear the sun,
Let me not, Lord, despite the sky,
Which lures me upward thru the maze,
At any moment climb too high
To sing my mother's praise.*

*Whatever Fortune may elect
To give me on my pilgrimage;
However much I may direct
Some prince's or some pauper's wage,
Regardless of my lofty niche,
Grant me, O Master of my Wares,
That I may never be too rich
To crave my mother's prayers.*

*Whatever friendly Time may name
To sweeten my declining days;
However gently Age may aim
To scatter peace along the ways,
Forbid, O God, tho saints untold
Should shower blessings from above
That I may ever grow too old
To need my mother's love.*

MAZDAZNAN
EUGENICS

Following the path of least resistance or floating with the tideless waves of unconscious that will never correct the errors of the past, neither can they make good the mistakes imposed thru lack of understanding. If ignorance and superstition have been the cause of woman's suffering and sorrow, is it not her duty, as well as privilege to arise and assert herself, applying her intelligence toward the mitigation of those wrongs of the past by laying a foundation that will prove constructive and of lasting benefit to all posterity?

The difficulty may be traced, at least in part, to the fact that woman has given too much thought and attention to that which constitutes the outward forms of education, failing to realize that all true, vital and lasting education proceeds from within. That which is gathered from without, however good it may be, is but the "dead letter of the law" and woman has given to this "dead letter" too much thought and concentration. Thus the finer qualities of woman's nature still lie dormant, such as love, her chief charm and essential beauty. Without the inspiration of this all-potent quality woman could not but fail in whatever vocation she found herself. Is it any wonder that she has had to drink from the "cup of disappointment" and eat

the "ashes of dead sea fruit"? That which is sown in ignorance has to be garnered in like quality—that which has gone forth must return bearing a full measure of accumulated weight, whether it be for weal or woe, and if permitted to judge by the world's own standard of morality today, there we may behold the fulfillment of the words, "having sown to the wind, they now reap the whirlwind." But the world and its worldliness we shall leave to itself, as it reaps the harvest of its own sowing. To awakened woman comes the call to "arise" and take command of the intelligence with which she is so richly endowed and wherein lies the possibility of accomplishing her trust.

Before a race of superior beings can be ushered in, the foundation must be laid, i. e., that the motive power; concentration, consideration; equal recognition on the part of both parents with continued co-operation in all things, fully comprehending the law governing eugenics. It is the right of every child to be well-born. No one wishes to be reminded of the inconsideration of the past nor the burdens imposed thru ignorance, yet if the mistakes of the past are to be averted and the veil before the altar lifted, there must be not only action but opportunities of the present utilized to the best advantage, observing the essentials necessary toward the consummation of those ideals that are to bless

the generations of the future.

The days of imposition belong to the past. Instead of perpetuating sorrow, sin and sickness, there opens before us the joyous hope of a bright, happy and felicitous future, when that which is highest, noblest and best shall be expressed in Thot, Word and Deed.

MATERNITY

Eugenics is receiving world-wide recognition among awakened minds. The light begins to dawn and ere long even the entire world will be able to make deductions and draw conclusions, realizing the fact that present day conditions are due to the ignorance of Mother. Who then can deny that the first requisite to a new order of things is the enlightenment of woman?

Maternity is a holy gift presented to woman direct from the hand of God, the Creator. The sacredness of this trust places woman upon an eminence where the veil of reverence and respect must ever shield and protect her, screening her from the eyes of the profane and contemptuous.

By virtue of the sacred gift of Motherhood, woman's position places her upon the most exalted planes of life where she dwells in her own recognized kingdom of love, wisdom and understanding.

Woman, conscious that in her is represented "the wisdom of the ages" and that she herself is the culmination of all the intelligences embodied within the four elementary realms, is able to meet and fulfill all demands. Yet while conscious that she represents the complexity of the whole, realizing it all, she at the same time senses the limitations imposed upon her, not only of present day conditions but those handed down thru ties of tribal lineage, holding her as if in a vice. Rise she *must* and *will*; there is no escape. Thru her own effort she must work out life's problems; must disentangle herself from the meshes so inextricably woven about her unwary feet.

Unless the life of woman is purified and exalted above all domination by the lower sensuous nature, she will not be able to take her place and position as a Mother worthy of the new order of things—the Race Transparent. Her ascendancy proves that she has transcended the limitations that have held her in bondage for generations past. Now, as a conscious being, she builds the new habitation of a life to be thru conscious thot, *consciously* directed, realizing that her every thot is indelibly stamped upon the child.

To attain to such a divine state, Mother must think and reflect and grasp tightly the reins of knowledge—such knowledge as shall lead and guide her understanding aright.

The process of scientific cleansing and purification is naturally self-understood as a primary essential, while the mind—the *thot*—is to be guided by a divine impetus, an impetus that holds within it the object, the motive, the aim to be attained. All the energies of mind and heart are controlled and guided by *conscious thot*.

Before the state of maternity can be rightly exercised, there are many rules to be observed, even granting that the life of the prospective Mother has been a well ordered one in harmony with fundamentals laid down in the study of eugenics.

Thot is the motive power; *thot* controlled, governed and directed will give to Mother the solution to problems of the most intricate nature.

Gathered from Inner Studies

Woman has one little fault and that is, she has allowed herself to be imposed upon because of her sacrificing tendency. She is too sacrificing, too love bound, and in the blending of these two virtues, she has lowered the true position of her love and affection. Each of these two virtues, within natural bounds, would keep us in the path of consideration and virtue.

The only way to know one another better is to always remain within distance.

DEHYDRATION OF VEGETABLES

One of the agricultural fads arising out of the late international unpleasantness, and one which is apt to be adopted by those who take authoritative opinions too seriously, is that of removing water from vegetables such as the tubers and other imperishable products of bulky character. The idea was to save space in transportation on shipboard. Dehydration, meaning removing water from, is being written about and advised by so-called experts and many school children are being taught the art.

When the dehydrated vegetables are to be prepared for the table, they are soaked for a brief period in water, causing them to swell up almost to their normal size and appearance. Then they are prepared and served as food.

Mazdaznan teachings have always been against such methods. There are several reasons for taking such a stand. Each vegetable has its own water of crystallization and when removed it cannot be replaced by water drawn from streams and wells, as the latter does not contain the mineral salts of the former.

Let us illustrate this with the potato, the roots of which draw moisture from the earth, taking it into the plant through its tender

rootlets, filtering it at the same time. Besides the falling dew—living water—is deposited upon the plant at night and absorbed into the potato through its distilling porous system. So far as the potato is concerned, it will absorb no more water than is necessary for its growth unless the soil is too wet to raise good potatoes in.

The watermelon is another instance wherein nature supplies the most delicious distilled water to promote its growth.

If these natural sources of supply are to be supplanted by any old kind of water, do you think for a moment it will promote the health of those eating the food thus treated?

Those who have been following Mazdaznan instructions as to proper diet will see the point at once. Ever since diet has been discussed in these pages, great stress has always been laid on the proper way to prepare food for the table. When vegetables cannot be eaten in their raw state, the instructions have been to prepare them by steaming or cooking them *in their own juices*. Add *no* water to them. There are some vegetables that do not come under this classification, and these must be *baked or fried*.

This same rule applies to fruits as well as to vegetables. Dried fruits may be soaked in cider (prunes, for instance) to make up for the water lost in dehydration.

The men to whom these dehydrated vegetables were fed developed many diseases that the physicians were at a loss to treat, the cause of which Mazdaznan says is the replacing of nature's filtered and distilled waters with mineral water. This led to scurvy, scrofula, infections of various kinds, indigestion, palsy, nervous debility and many other diseases.

The writer sends this note of warning to those who may be led from the path into devious ways that lead to destruction. Keep in the middle of the road and always remember the above rules and all will be well.

I have had occasion to speak upon this important subject with the Master, and he holds that dehydrating vegetable tubers is permissible only where such vegetable is to be turned into flour and used for thickening soups, sauces, gravies, dressings, or to be mixed with grain products that call for milk. In making chips of diverse kinds, dehydration is resorted to only to a very small degree, making room for dextrinization.

Knowing fully well the value of space in the magazine, I shall be pleased to correspond on the diet problems with all who care to know more about it or wish to study it.

—*Dr. St. Willard Riley.*

To step aside from Nature takes us into Purgatory.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXII

Altho transitorial races or mediatory branches are not within the province of our study, we, nevertheless, have to mention the principal stocks for the sake of grasping more fully the designs of a Higher Intelligence and the latter's observation of laws evolving as a natural consequence of creative and evolutionary operations. There is not anything thruout the vastness of nature that is not the result of absolute laws designed to further the possibilities of perfection in matter, as it exists within the realm of Intelligence of which the mind of man is the factor.

The elementary realms reveal the necessity of transitorials to bridge over from one special phase to another, assuring fixitives. In the mineral domain, there are processes of crystallization which eventually stand in a class all by themselves, showing relation to other varieties not sufficient unto themselves, and, consequently, the latter, as transitorials answer the purpose of an alloy to baser kinds.

The vegetable domain does not hide its transitorials, but holds them most prominently before us, that in them we may find the undeveloped albuminous, gelatinous, and mucilaginous ingredients which readily develop vitamins in a highly organized constitution, where they may further such magic acquisitions that add resistance and longevity to an organized being.

The animal domain proposes to reveal the wonderful *modus operandi* with far more certainty than either the elementary, mineral, or the vegetable planes. Here man may realize within the counter-creation bridges leading across from one side of creation to the other, the bounding river between, representing the spiritual realm which has to remain intact between the two shores. The bridge is not an evil, but rather convenient unto higher ends. The extinction of one kind or another would by no means affect the basic beings, as the latter grow proficient and readily supplant the need once supplied by the former, using the inventive genius to carry out designs formerly characteristic of the weary toiler.

The transitorials "go to seed," their characteristics, conducive to the supply of needs, embody within the basic stock, and reaching a state of culmination within the latter, they grow into undesirable burdens seeking solution as social problems, the only remedy

proving to be inventions which relieve the pressure and lead to the understanding of higher laws, the application whereof assures the possibilities unto ennobling attainments.

Man has not attained in the material what he is in his ideal, and he must undergo all such processes that tend toward the eradication of the dross accumulated while yet in the embryo of universal gestation.

The world's war, so startling to the finer senses, wresting terror from the hearts of the uncultured, is but the means to higher attainments. The details threshed out by the press and the platform, the pulpit, or the floor, are but the prattling of suckling babes, unconscious of the great law that lies back of every epoch ushering momentums that turn the tide of human errors. After all, results alone speak, while the means unto their attainments are no longer of any consequence as with each step in the path of perfection, new phases of materialization present themselves. In looking before us as well as in looking backward, we have to admit that whatever the power that directs, governs, and controls, it surely is most marvelous as to the results attained.

In speaking of transitorials, we may add right here that several of these intermediary races have become extinct; others absorbed into the governing ones, destined to remain in accordance with absolute laws. The trans-

itorial race for our study is the Korean, a people Japan desires to either exterminate or sufficiently subject to effect a process of deterioration, as we attempt with our American Indian who is held down and kept in subjection, with but rare opportunities to ever rise to his own. The Korean is a step higher than the average Mongolian, with traits and ambitions approaching the Aryan Race. Korea is a very prosperous country and may be called the gem of Asia, while its people, in proverbial cleanliness and economy, are to Asia what the Dutch are to Europe. Korea lies directly northeast of Japan, and is the nearest continental point to the Nipponese islands.

In 2622 B. C., when Iran struggled with the spirit of the times inoculating civilization, and the tribes of Europe eked out a miserable existence, a large company, in numbers equal to that of the children of Israel led by Moses, headed by Ki-tee, a Tartar sage, broke away from the tyrannical scepter of the Mongols and Tartars, and reached the peninsula and settled in what is now known as Korea—the present population reaching nearly 16,000,000 people.

Ki-tee, the Tartar sage, figures extensively in Buddhist literature, and, desirous of living the life as he and his large following understood it, they vowed that all the fighting spirit in man was to be bridled and the

talents directed into channels conducive to the advancement of civilization. ,

Kori or *Kor-yi* means purely chosen or brightly shining; probably related to the Persian *Kor-esh*, the bright and pure, and *Kor-shed*, the illumined, luminary. The Chinese call the Korean *Kos-li*, the industrious.

The Kori or Koreans multiplied, and owing to their democratic spirit, developed a civilization the Chinese would love to claim for themselves. In fact, most of the historical data prove that the Mongolian advancement has been copied from the Koreans, who enjoyed a higher civilization in their balmy days than any other nation in the world dare boast of. Korea possesses material enough to furnish data as to civilization, its arts and sciences, its philosophy and economic order, to enrich the fertile mind of the historian, ethnologist or anthropologist.

The people of Korea enjoyed up to a decade ago their own quaint customs, their own melodious language, and their own government.

For 2500 years Korea nursed the spirit of advancement and a state of peace which secured prosperity until about 108 B. C., about the time Aristobolus of Judea imposed the Jewish ritual upon the Iranian inhabitants of Galilee, Mongolian hordes swept down from the north into Koryi, overran

the country of envied prosperity and forced the populace to pay heavy tribute to Pe-kin.

Shortly after the beginning of the Christian era, Mongolian influence succeeded in dividing Koryi into three separate principalities known as the San Han.

In 960 A. D., while our church fathers were busy framing anathema upon every move that tended towards advancement, one by the name of Kori rose in rebellion and aggregated the three divisions into a United Kingdom, and Korea again enjoyed her independence. The Korean nation prospered and reached another brilliant period of progress which outstripped all competition in attainment.

From the time of the declaration of its independence in 960 A. D. to 1362 A. D., or a period of over four hundred years, Koryi enjoyed the title of Koryi the Magnificent, but with fate a lasting covenant cannot be made. Korea had its foreign enemies who, by a well-organized system of spies, sowed the seed of political intrigue on the one hand and proletarianism on the other. In 1392 A. D., while Europe experienced ecclesiastical eruptions, the Latin ritualists having separated from the Greek Catholiconate, or the parent stock of churchianity, Koryi experienced for the first time in its history covering over four thousand years, the spirit of rebellion. The old dynasty abdicated;

Buddhism with its priests was banished, and a new dynasty created. Koryi once more revived and resumed its civilization, but the enemies without kept an eagle eye upon the gem nestled between the two great bodies of water. Korea awakened to the fact that if she desired peace she would have to have an army and navy to repel invasion, but not until 1592 A. D. did Korea take seriously her envied position among her enemies.

In addition to Chinese covetousness, the Japanese desires were added, and Korea found herself invaded by an immense army sent by the Japanese regent, Hideyoshi, on his way to conquer China, then his rival for the gaining of Korea. Korea suffered the atrocities imposed upon the Belgians by the Prussians, and a population of 20,000,000 was reduced one-fourth their number under the terrible holocaust. The Japanese swept thru the peasantry like scythes thru a ripened grain field, slashing, cutting, slaying, burning, pillaging, destroying, until all the land ran with blood. For four years this maniacal exercise continued.

The outside world knew nothing of this cataclysm, as there were no cables or telegraph wires, no telephones to communicate the terrifying news of diabolism to the rest of humanity.

Then there arose one general by the name

of Li, who concluded that something had to be done to combat the ravagings of the Nipponese. It came to Li *thusly*: "The men of Nippon have many boats indeed, but they are mere wooden vessels. Wood burns; it can be easily destroyed. Korea is laden with iron. I shall build iron-armored battleships with tops of iron that we may attack the Japanese in safety." Forthwith Li built the first iron fleet known in the world's history, in the round numbers of fifty tubs. The keels and hulls of the vessels, which were nearly circular in shape, were made of wood. Then a deck of wood was laid and over the top of it plates of heavy iron well riveted and every few inches studded with sharp iron teeth. In front of the vessel was placed a ram coated with iron; it was the first ever devised for a battleship. With the fleet complete in 1597 A. D., a call for volunteers was issued, a call as readily answered as the conscription of more modern days. Only the fittest were selected, and one of the tugs of war headed toward the 700 boats landed to dispatch more soldiers to march thru Korea on their way into China. When Hideyoshi, the unconquerable, and his fleet of 700 boats, each carrying 200 warriors, amounting to an army of 140,000, saw the 50 boats each carrying 50 men, or 2500 all told, they laughed, perhaps, for the first time in the

history of half-breed Mongols. The latter classify the outburst of laughter as an indication of idiocy, but, as the warfaring Nipponese, they had to laugh at the attempt of the Koreans till their sides seemed to split. The Japanese were going to have a feast and strike Korean arrogance as one would swat a fly. They signalled the battlecry of blood, gathering their spears and swords, and prepared to board the historical "fifty" as soon as within available reach.

The Koreans defiantly approached the Nipponese and the latter's laughter was turned into dismay as they realized the superiority of Li's fleet, nevertheless, valiantly the warriors of Hideyoshi jumped from their boats upon Li's ships, here to find themselves fastened to the terrorizing spikes, while one after another of the Japanese fleet met destruction. At the same time Chinese warriors handled the situation in the north of Heijo, and with it drove Hideyoshi and his legions back to Japan. Thus what Japan built up in fifty years in the hope of conquering Asia was put to naught within a few days.

From 1597 to 1627 peace reigned thruout Korea, and everywhere signs of prosperity as well as advancement grew with giant steps. when the Manchus, having assumed complete domination over China, sought to

extend their territorial conquests. With legions, the Manchus emptied their pressure upon Korean troops, who seemed more successful on sea than upon land, and overpowered the Korean government. With wise foresight, the Manchus placed Korea under a tributary vassalage which China held up to 1694.

Korea protested repeatedly against China's imposition, but rather than rise up in arms, paid the tribute. In 1864 the king died without naming his successor, which brought Yi-Hyong at the age of 12 to the throne, with Tai Wan Hung as regent, who ruled with an iron rod for nine years.

The Japanese never forgot their defeat, neither the desirability of the chosen peninsula. Thus by a diplomatic move they formally recognized the independence of Korea, and in return the port of Fusan was opened to their trade, as were Gensan in 1880 and Jinsen in 1881. In 1882 Commodore Shufelt secured a treaty of friendship between Korea and the United States. In 1883 treaties followed with Great Britain and Germany; in 1884 with Italy and Russia; in 1886 with France, and in 1892 with Australia.

The most wonderful of all the imperial palaces in the world is situated in the capital, Seoul. The architecture and grounds defy description.

In 1894 the King of Korea found himself helpless between two rival powers, each of whom claimed the right to send troops to quell a small rebellion in a southern province, a rebellion traceable to instigation by agents of those powers. China interfering prematurely, and Japan jealous of her position and newly gained fighting efficiency, played havoc with the peninsula of Korea, causing bloodshed as great in atrocities as in the days of Hideyoshi. The world looked on in silence, for what cared the Occident about an insignificant nation in the Orient? Queen Tai Ken Woon was seized, and butchered before the very eyes of the king, who was overpowered. Her body was then drenched in petroleum and burnt. In the struggle with her murderers she lost a finger, which was found later. The ashes were scattered on the surface of a lotus pond.

The king, retained, was placed in subjection beyond description, and the Russo-Japanese war in 1904 was brot about mainly by the conflict of Japanese and Russian aims for the domination of Korea.

In 1905 the king assented to a treaty with Japan, giving the latter the right to appoint a Japanese resident general at Seoul with power to control all foreign affairs.

In 1907 all administration measures and official appointments were made subject to

the Japanese resident general.

In 1909 the administration of justice and prisons passed to the Japanese exclusively. That same year a handful of overjealous Korean patriots took the liberty of executing, or rather lynching, the Japanese resident general, which brot down the wrath of the Mikado to such a point that no measures seemed too cruel to punish all Korea.

In 1910 Japan deposed the king of Korea, conferring a minor title upon him, while Korea was given the name "Chosen." Since Japan has taken the reigns of government, the past nine years have developed every phase of cruelty known to savagery, making the atrocities exercised by Huns blush with shame. While the world at large looked forward toward a League of Nations and a general armistice was declared by the great powers, the butchering in Korean went on as a daily routine, reports giving the losses of one single day at 20,000. Korea has made appeals to the powers, and it remains for the future to determine results.

The Kori or Korean is much the superior of both the Chinese and Japanese in mentality and culture of heart. Altho the eyes and nose resemble the Mongolian, the ears the Tartar, the lines of the profile and general contour are those of the White or Aryan Race, and point towards a transitory link

which has not reached entire culmination. The Kori are of an exceptional nature, and tho mostly physical in base, they show high intellect; in fact, both types are in evidence. The spiritual side is sufficient to make both men and women moral, chaste, reticent, and eager for knowledge on ethical lines. In manners and customs they are at least 1000 years ahead of the Chinese, and in education, far ahead of the Japanese, who are usually considered the better educated of the average Oriental. The Kori are progressive on constructive lines, and in economics equal to America. In fact, they have as a nation worked from imperialism toward a republican democracy, hindered in their aims only thru foreign invasion.

The reason we have given a few detailed dates regarding the Kori is to show the operations of a well-laid diplomacy by foreign powers, a method that will be as readily recognized in other moves to establish imperialism wherever the spirit of democracy awakes.

Other transitorial races or peoples are Egyptians, Hindus, Filipinos, Nicaraguans, Haytians, Ukrainians, Montenegrins, Albanians, Moroccans, Algerians, the Lapplanders, Eskimos, Kalmukians, and many small branches of races scattered thru out Europe, Asia and America.

(To be Continued in Next Issue)

PLANNING FOR RUSSIA

The following plan is submitted as the best form of government for Russia:

A government in which all officers must be elective—none appointive. At the head of the government shall be a cabinet counsel consisting of six ministers: the premier as the highest elective officer and active leader, a foreign secretary, a minister of the interior, a minister of commerce and a secretary of labor. These ministers are to be chosen from a new form of constituent assembly, composed of an upper and a lower house.

The nation is to be divided into electoral zones corresponding to the present governments or provinces. Each province to be governed by a provincial assembly, which elects its own governor and officials, also electing delegates to the upper house of the national constituent assembly, which will be composed of delegates elected from all the different provinces of European and Siberian Russia. The delegates to the lower house of the constituent assembly will be elected by popular vote.

Each city will be divided into electoral precincts according to population, each casting its vote for a local assembly. This local assembly will govern its own particular local district, subject of course to legislation passed by the provincial and national assemblies.

Each province will be divided into two different electoral districts, which will elect delegates to the provincial assembly, at the same time naming their choice to the national constituent assembly. This local assembly will govern its own particular local district, subject of course to legislation passed by the provincial and national assemblies.

The country districts will have a somewhat similar plan of operation, the electoral townships or local districts being much larger in territory because of the relatively small population.

The establishment of a just judicial system and the inauguration of a real public school system, with compulsory attendance; the rehabilitation of Russia's finance and coinage dilemma, acknowledgement of the great national and international debts, and the restoration of law and order shall be primary objects. Admittance to the League of Nations shall follow immediately upon the establishment of the new regime.

In the interior the railroads shall be reconstructed, and extended, especially in the more productive agricultural districts. The roads shall be under the direct management of the minister of commerce, working in harmony with the minister of the interior and the the secretary of labor. Peasant farmers shall be granted every inducement to farm large areas in different grain belts. Siberia shall

be opened up to the prospective settler, and decent market conditions afforded him.

SQUIBS

Speaking of sea-power, Admiral Mahon said: "You cannot abolish war from a competitive system of civilization; competition is the root basis, and competition is war."

Where political and economic units do not coincide, revolutions and war are inevitable.

The hope of the world is: "League of Nations," in answer to the Lord's prayer: "Thy kingdom come."

There is as much difference between an aristocrat and an autocrat as there is between a producer and a parasite; the latter is autocratic and inconsiderate; the former reasons and seeks to be of service.

The revolutionary state in Russia is in accordance with the lower stratas of evolutionary laws affecting involution.

The realization of a "League of Nations" may be deferred for a time, still the interest aroused suffices to place dependability upon it.

With nations, it is as with individuals—you have to study them, before you may know, and even then, it is a question whether we know them sufficiently to find a happy blending between public and private life.

Even tho one may have had much experience, it does not follow that the advice or counsel offered fits the case.

Altho in a position to pay damage done to property, there are damages that money cannot pay for.

With the return of a well-trained and experienced army, there may be room for some more experience.

The situation in Russia! As a little child we always felt interested in these people. George Keenan's articles and novels of Russian life fed the flame. Nothing appeals like simple faith, the faith of a little child, and who would hurt or fail that faith? There is work to be done, simple humble work leaving the intelligence in the individual always free. Never to overdo but just continue on the way of progress.

The reason the *Polish* people are out of harmony with themselves is because they lack *polish*; education alone shall set them right.

The great unrest evident in every country as well as in every walk of life is a psychological one, and no one can foretell the turning of the tide, since an unsettled state cannot make a settlement. We are facing the momentum of indecision. We are swayed by ugly and selfish interests. We talk of the Brotherhood of Man, while our methods are still mercenary, commercial.

All eyes are upon thee—America—when it comes to furnishing the goods and paying the bills.

With all the volumes of reports on the world's war, nothing is being accomplished, as all the wrongs committed cannot be righted by recapitulation, but by restoration, placing the unmendable on the account of profit and loss—that is, let us profit by our loss.

To help humanity is best done by learning to help oneself, thereby relieving society of a burden.

Future ecclesiastical writers in speaking of Teutonia will have to record the event in scriptural language: "Teutonia fell that the scriptural prophecies might be fulfilled."

The "League of Nations" may not be a guarantee unto lasting peace between all the nations, but then "half-a-loaf is better than none."

CLIPPINGS

"We need constructive, democratic legislation in America, such as laws providing against overwork, for safety and health in industry, against unemployment, and for old age and sickness insurance. But we also need more private reforms, such as the general acceptance of collective bargaining, profit-sharing, and fair representation of labor in the direction of industry.

Already this latter movement is well under way,

and it is certain to produce early and beneficent results. Great corporations are taking the lead, thru profit-sharing plans and pension systems. Business opinion should organize back of this democratic movement and work with the intelligent leaders of labor.

The American labor movement is not bolshevik, whatever the extremists may say. It is constructive, not destructive. It is working for steady progress for the worker, and it is winning for him. Bolshevism was born of a cruel tyranny which held men in ignorance, poverty and suffering, without hope of advance. American labor possesses the vote, has free schooling, and is not shut in any class. The sons of manual workers may become and often are captains of industry, lawyers, judges, doctors, teachers, authors, or political leaders. The classes, such as they are, are constantly interfused, men passing up and men passing down. American life still means the inspiration of opportunity, and is opposed to the demands for an artificial and deforming equality.

There is poverty in America. There is injustice. But there is a constructive, American way to cure them, and Americans will take that way as intelligent freemen, and not follow the bloody path on which the destructive radicalism born of old world evils is groping its way.

American life, with its self help, its pervasive democracy, its hope and power, will not turn back to the jungle. It will move forward, in its own light, to better things.—*Chicago Tribune*.

"The first thing that I am going to tell the people on the other side of the water is that an overwhelming majority of American people is in favor of the league of nations. I know that that is true."—*Woodrow Wilson*.

This war is said to have cost us some thirty billions of dollars, or was it forty billions or fifty billions? What's the difference? We can't grasp it, anyhow. The point is, what will the next war cost us? If,

therefore, you have either sons or money, or even a very little of either, you will probably not oppose a League of Nations to prevent war.—*Burris Jenkins.*

JAPANESE IMPERIALISM

Japan is the antithesis of the United States. Its people is strictly realistic. In politics, the moral idea does not exist for Japan, any more than it does for Prussia. What distinguishes it from Prussia is its refined civilization, and the fact that up to now it has made a point of respecting its international engagements. We can therefore give it our confidence for the time-being. But the Japanese would still keep their plans of conquest, even if the Europeans gave up theirs. This war does not convey any lesson to them; they perceive in it no moral significance. "In the European conflicts," says M. Bellessort, "they see only the violent collision of national interests, and distrust ideas of right and justice." Their newspapers betray complete indifference concerning our discussions on the society of nations. Even if, as we firmly hope, German imperialism is overthrown and reduced to impotence, there will still remain in the Far East another imperialism, which will be the greatest obstacle to the disarmament demanded by all the peoples of Europe as the sole means of escaping absolute ruin. To keep in awe this ally of today, who may become the obstructive rival of tomorrow, the Anglo-Saxon nations will assuredly be obliged to retain, at the very least, a sufficient naval armament.—*Professor Paul Seippel, in the Journal de Geneve.*

Speaking of the Monroe doctrine, *Dr. Bernbaum* (Ill. University), said:

"If we accept the doctrine in a 'cock of the walk' spirit of the schoolboy who finds a new possession and doesn't know how to apply it, then we can expect to

see our ambitions dashed to death. But if we interpret the doctrine in its true spirit, namely, that no foreign power shall *subjugate* or *colonize* any part of this hemisphere, we can confidently believe the doctrine will be strengthened and, for the first time in the history of this country, recognized publicly by the world."

DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION
WASHINGTON, D. C.

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of the Federation of Nations
910 Third Ave.
Los Angeles, Cal.

Gentlemen;

The Division of Education Extension is frequently called upon to suggest or provide material for the people who are discussing or debating subjects of current interest. We have especially right now, a great many calls for anything bearing on "The League of Nations" and the Peace Conference and various topics connected with these.

We would be greatly aided in our work and incidentally might do something to help along the cause if we had for reference in our offices, as complete a set as possible of the publication issued by your Society.

Could you send us these for our use? We could then decide which of them we might need quantities of and inform you of this later on.

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Yours very truly,
J. J. Schlicher

March 8, 1919.

Supervisor of Investigations.

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Vol. 18

June, 1919

No. 6

MAZDAZNAN

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Dr. Gilman Beeler, Editor

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SELF-DIAGNOSIS

"Practice makes perfect" is a proven adage that needs no comment. "Observation makes certain" is equally a proven proverb. It is said that "experience is the best teacher." That is true in some instances, but were we to first experience everything before the lesson intended was to be gained, it would fare us poorly in this world of complexities and endless variety.

Observation alone leads to keenness, sharpness, alertness, and final efficiency. To become observant assures accuracy, preciseness, decisiveness, determination. To measure out cloth, we need nothing more than a yardstick. To weigh things calls for a scale.

In the study of diagnosis, we need both

weights and measurements if we are to be painfully accurate. But before we can do the weighing or take measurements, we have to acquaint ourselves with the things, the objects, the goods, and to what category they belong, for what is to be measured may not have to be weighed, and again, the things that are to be placed upon the scale have no need of being measured. There must be knowledge, understanding, and wisdom used in everything we do or propose to do.

In the study of man as to the diagnostic side, we care little about size or weight—we rather consider capacity.

Capacity is determined by the index of the *two inclinations* which act upon the *base* as would the *wings* upon the *body* of a bird. True, it is necessary first to determine the base. It is not true that a physically based is recognized by bigness of body and voluminousness of chest. Small, delicate-looking bodies may be physically based, as intellectually based only too often have short and chubby bodies. The spiritually based by no means appear ethereal; if anything, they frequently have bodies that move slowly and enjoy a monopoly of adipose tissues, tho small eaters they may be.

It is equally true that large heads are not always the brightest minds, altho in many instances they may have the "swell head." Only too often a small head demonstrates

giant powers because of the activity as well as control of the brain by the fortunate possessor of capacity. It is not the man with the "bold front" of a forehead that enjoys keen memory—if anything, he is most forgetful of everything but his drink and cigar; while on the other hand, the modest-looking frontal, with furrowed forehead, may hide from the scrutinizing critics a memory that would prove the envy of all.

As we say—be sure of the *base* first, and never allow yourself to be misled by any embellishments of the face or carriage of body. True, it takes a keen eye to determine at a glance the base a person is to be classified under, and yet, it should not be so difficult a task since there are but *three* bases.

Perhaps by starting with the *intellectual* base we shall be able to determine the other two more readily. To determine the *intellectual* base, take a correct view of the forehead and determine its flatness, measuring *at least* two inches from root of nose up and extending half way over the eyebrows, thus forming a square, thence gradually and gently receding toward the ears. The forehead may recede toward the hairline after the two-inch limit. A receding below this measure, no matter how gentle and imperceptible, would denote a *spiritual* base, if such recession is equal on both sides above the *eyebrows*.

If the measurement holds good to the right of the eyebrow, while toward the left the measurement diminishes, and vice versa, then the subject in question is *not* intellectually based but intellectually *inclined*. The *index* of inclination is determined as to *high* when the full measurement is on the left part of forehead, while if fullness is shown on the *right* part of forehead the intellectual inclination rates as *second*.

The spiritual type often starts with a sharp flatness of forehead and thence, after an inch or more, suddenly recedes toward the top of the head, or recedes gently and gradually, so much so, that only too often a novice mistakes this type for an *intellectually* based, when upon second and more careful examination the subject will be found *spiritual* as to base. *True*, if the intellect rates as the *first inclination*, much care has to be used in the examination, as the left side very gently rising above the intellectual line and still more gently, if at all, receding toward the left temple and ear, at first sight would disclose a highly developed intellectual type. Another type, where the *intellectual* inclination stands in *second*, the right side of forehead is liable to be exceptionally high and yet so beautifully lined up with the rest of the contour that this profile would favor the decision as to intellectual base.

It is well for this reason to consider both

profiles first, and then take the subject's full view.

Having asked yourself the question, "Is my subject intellectually based?" and having applied your rules as mentioned, rules which nature has established with absolute certainty, you will be able to judge at sight and dispose of this question without any further doubt. If the measurement does not fit the *intellectual* base, you want to at once establish the *index of inclination* and determine at sight, right there and then, as to whether the subject is intellectual in *high* or in *second*.

This done, you want to proceed with the question: "Is my subject spiritually based?" If you find that the rule does not apply, consequently, your subject is *not* spiritually based either—any more than you found him *intellectually* based. As you already have determined your subject to be intellectually inclined in *high* or in *second*, it will not be difficult to tell the index of the spiritual inclination. If in this instance the *intellectual* inclination showed *high*, then the spiritual will naturally have to be in the *second*, as the protrusion, recession and fullness will show prominence on the right side of the frontal, or forehead, and the top part of the head. You may ask, why could the *second* inclination not be on the left side and in line with the *first* inclination as given in this instance and marked intellectual in high? Answer is:

Because nature calls for the first inclination always to the left and fixes it there, while the *second* inclination is confined to the right, whether it be intellectual, spiritual or material.

Wherever the first and second inclinations meet on the same side, we have not only an unicum, an odd mentality, but a person who sooner or later becomes unbalanced, and in accordance with corresponding deficiencies, becomes a menace, a danger, or criminal in society.

Knowledge of the science of diagnosis would assist mothers and teachers to curb early all the mistakes of negligence, and by simple means devised by nature help to redeem the unfortunates who have become prey to our ignorance on eugenic lines.

CAMPFIRE GOSSIP

The success of a large business depends upon the maintenance of drummers, but it is a question whether a nation needs an executive to represent its interests across the waters.

Cleveland spent a great deal of his time democratizing Oyster Bay and economizing on his income. We wonder if anyone ever profited by his system.

Man's greatest enemies are his own friends.

Most people may be likened to the nature of an elephant who is willingly led by a cane and fears a little mouse.

It is perfectly proper that the executive of a nation should be traveling while the rest of the folks stay at home, for what do people know about efficiency and certain points that are to be made?

People may be taught lessons, but it is a question as to whether they learn anything by them, for that man does not profit by word of mouth or otherwise is quite evident.

What care cattle about sun, moon or stars, as long as their button is tight, assuring them of a square meal? Even so many a man feels of whom the scriptures say: "Belly is their God."

It is true that extensive travels abroad make us broad and cosmopolifan, and it is equally true that it makes us forget home and its once cherished ties.

Suppression is equal to oppression which nurses depression, gives rise to expression, induces obsession, and leads to secession. Within it all there broods a spirit, whether that spirit be of a religious kind or a product of habit.

That medium who said, "Ere the snow falls you shall know more than you do now," spoke as wonderful a truth as all our mental giants prognosticating the future of the world.

Inasmuch as an individual is often sorely tried, even so a whole nation has to pass thru the "acid test." Still, it depends upon who administers the latter, and results eventually reveal the source, betraying self-appointment.

He who would reform a people or a world necessarily first has to set the worthy example.

To do good to others means to stay away from them and attend to yourself, that by good example furnished, others may follow suit or their ignorance adjudge them thru their folly.

Once you begin to give presents, you will have to continue to do so or else run the risk of being maligned.

The most honored men in the world are those who monopolize everything in sight or serve their party.

The reason it serves a small thief right when caught is because he has too little to engage in equal distribution. The scriptures say: "He who has (the office) unto him shall be given (the spoils), while he who has not (no standing) from him shall be taken what little he has (or earns)." Just so!

Speculations still run high in diplomatic circles, still the future is as closely veiled as is the past. History will continue to repeat itself as long as we have the same characters to play their parts.

To the majority of mankind this span of life, with all its illusions, appears so vast that they strain every nerve to imagine their created phantoms absolute realities. Living in their own delusions, everything looks as big to them as a large honey pot does to a one-day fly.


Strange, is it not, that there should be a government by the people when the majority cannot govern their own individual selves? May it be that for this reason a few of the people enjoy home-rule?

The greater our expectation, the weightier our disappointments. We may expect milk from a cow, wool from sheep, and hair from goats—but mankind gets my goat—and gives nothing.

We may all be heaven-bound, still there is no doubt but that heaven is as vast as Infinitude, and, consequently, we are apt to go in diverse directions, keeping separate after all.

He who seeks justice among men is as much a simpleton as he who attempts to melt anthracite in the hope of extracting diamonds.

When we say, "People are dressed to kill," and of others, "They look like hell," it again depends upon our mental perception as to just what we mean, and in each case there will be a new construction placed even upon the meaning of every word.



Season Hints

June brides—June rides.

Home is no place to stay unless this world is my home and we go out into Nature to commune with her and partake of communion from the Table set by the Lord God Almighty. If nothing more, just to nibble at barks, leaves and blades.

All fired foods are now to be discarded as much as possible. Even bread can be made unfired by rolling out the dough as thin as for noodles and baked in the sun all day. If not thoroly brittle, it may be placed upon a hot tin plate and thus dextrinized. Try it, and you will be surprised how it acts upon the liver and increases assimilation.

Of course, berries may be used in small quantities in connection with lettuce, endive, sorrel, and spinach; when greater quantities are to be used, you better put the berries into a squeezer and use the juice only.

Cooling drinks should consist of fresh fruit juices.

Baked dishes at night are permitted, but get away from steaming, boiling and broil-

ing. In case you do have to fry a dish, do so without the use of oils.

All oils should be used in salads as a dressing. Do not use oils of any kind in cooking.

The season for baked potatoes, corn, beets, turnips, green peas, string beans, and carrots. One and all may be chopped fine and rolled into dough and baked like a pot pie. Many combinations can be made, and one such dish with salad or berries, a cooling drink, with sundried doughnuts on the side, will make an ideal meal that will fill the bill.

Asparagus is still of value to all whose kidneys need a tonic. In fact, all sufferers from urethral affections, impotency, glandular troubles (prostate and otherwise), sufferers from general debility, and diabetes will find that one-half pound of asparagus a day (raw or baked as a pot pie) will do more to eliminate negative tendencies than all the remedies pharmacopœia can possibly concoct.

Grated young beets and carrots with diverse aromatic seeds are valuable to all temperaments.

Peas and string beans should be put into a sieve or colander and five times the quantity of their weight in hot boiling water poured over them before prepared for the pot pie or the roast.

Sliced tomatoes, with or without dressing, will prove a panacea for ailments of the digestives. Those who claim tomatoes to be too acidulous should use plenty of oil, or lay the sliced tomatoes into oil for half an hour before serving. Sugar with tomatoes is permitted, but no salt, pepper, or vinegar, not even lemon juice, if the tomato is to be of remedial value and to be assimilated as nourishment.

During the hot months it is best to use but little baking powder or soda in breadstuffs.

Use more raw cereals, thoroly dried, solarized, or toasted, instead of breadstuffs.

Cakes of all kinds are to be discarded, as they are apt to create mucous or phlegm, especially when used in connection with small fruits.

First it was the pariah or Hindu who thot he was a member of the White race, and now the Japanese can't see why he should not be of the Aryan race as well, since he has imitated his white brother in almost everything, including religion, and since a few drops of water sprinkled on a Jew turns the latter a Christian, why not turn a nigger white? Sure!



Sermonettes

The old song still holds good: "God moves in most mystic ways His wonders to perform." Still, methinks man follows suit.

It is said that humanity would fare better if there was less talking and a little more doing; but methinks a little more thinking before acting would be better.

Most people think, only their neighbors' thot waves go the wrong way.

There are some who try to think for us, still they can't always make us come their way.

One would be almost tempted to ask what nationality the Lord God bears. If none, then how can we be "on the Lord's side," and whom can we serve?

It is hard to tell whether we need to be taught the necessity of loving our neighbor or whether God is to be convinced as to who the neighbor really is.

It matters not whether we change for better or worse, as long as there is change.

To pray for things would be equal to brushing up the Lord's memory as to the things he promised and owes us.

If "the earth is the Lord's and the fullness thereof," it is rather strange that some of us take everything freely, while most of us have to pay dearly for everything we need.

These are no days to prophesy or foretell. Better be still, and know—for yourself. It is a wise man who keeps good things to himself.

The less we have, the less we are envied by our neighbors. Blessed be nothing; still it is wise to have something laid away.

To "lay up treasures in heaven" means to enjoy what we have today and not deny ourselves anything within reach.

The Savior taught us to pray, "This day give us"—yes, give us the share, the dividend, the interest due us as children of the earth and heirs unto God's dominion.

After a cow has given us all the milk, cream, butter and cheese she has had to give, we kill her and eat her out of respect for her blessings of bounty bestowed upon us. Why should this same regime not be applied to all producers?

TRANSUBSTANTIATION

By the Rev. Dr. Otoman Zar-Adusht Ha'nish.

(Abbreviated report of the Royal High Mass, celebrated at San Diego, June 24, 1917.)

It is the *spirit* that is *life*, the spirit that gives life, it is the spirit that perpetuates life. The thing, the object, simply bears out that there must be life, else *it*, even as an object, as a form, could not be, as every form, every line drawn, is the result of a Guiding Hand.

Intelligence precedes all form of manifestation. That Intelligence that can create also can perpetuate, can *convert* the things of nature into means more suitable unto the furtherance of our kind. Nature, herself, is capable and able to manifest only what she can perpetuate in accordance with designs set, consequently, merely reproduces. Farther than that Nature is not able to go. It takes a Higher Intelligence than that which is evolving as an object; it takes an Over-All-Intelligence; it takes a Greater Intelligence, an Intelligence of Magnitude to lift an object confined to reproduction to another or a newer sphere.

The very air we breathe would be valueless to us unless it be converted. Thus the human constitution is so arranged that the air entering these air-chambers or the dynamics becomes converted. All the chemical com-

pounds are changed, evolved, transferred—they are *transubstantiated*—changed from one realm, or phase, to another realm, or phase, answering an entirely new purpose.

All life is a life of *transubstantiation*, a life of *conversion*, a life of *etherialization*. To the extent that Intelligence is capable and able of utilizing the elements, the chemical compositions within nature, to that extent evolution is progressive, to that extent newer realms are being revealed. If an object is confined, limited, then the greatest volume of air, even a magnitude of chemical compounds or of ether is useless. Everything thruout nature depends entirely and absolutely upon the degree of intelligence present to convert, to *transubstantiate*. We may breathe and breathe, and yet if we have no retention, we neither develop, unfold, grow nor mature; we do not awaken, we do not come into the realization of the Intelligence existing between all objects of sense, nature, or the universe. It would be with us as the passing of the waters over the riverbed—which just flow and flow, without any further object in view than that of emptying into the mighty ocean—there *to be lost*. We may exist and exist, and yet never be *conscious* of the real object and intention of existence. We may live and live, on and on, and yet *know* nothing of the life that we possess, for it depends upon the *conversion*, the *transub-*

stantiation of the things that come to us, that pass thru us, that are ours.

Of what value are the talents if unused? Of what value the gifts if allowed to remain dormant? Of what good is that strength, that lion strength in muscles if not exercised? Of what use are the ganglionic fluids in the nervous system if not applied? Of what value the brain that contains, that possesses within each and every cell, every tissue, the sum and substance of the Divine Intelligence—of what use is it if not applied? Even the eyes would be useless if not directed, if not focused. If we would stare blankly into space, we would not see the objects around us. It is by applying, by rolling, by moving the eyes that we come in contact with one object or another, and in that way we convert the rays of light that continuously and everlastingly pass thru the pupil to the retina. There is *conversion* of the things, there is *transubstantiation*, and lo and behold, you create vision.

To all great Sages those two terms, *conversion* and *transubstantiation*, meant everything. They soon discovered that all our learning avails us nothing, that all good intentions avail nothing, that all our holy and sacred desires avail us nothing, that no matter what we may do, what we may think or write, it avails us nothing if the things within our range are not *converted*. The first and most essential means unto perpetuity of *con-*

sciousness thruout eternity is *conversion*. Therefore—"repent." Even John the Baptist said, "Repent ye"—leave off, drop aside, forget the things of uselessness, the things that depreciate, that under-estimate, the things that are sinful (sin-ful), full of sin, full of uselessness, for sin is from uselessness, valueless; sin is a valueless thing. Anything that is useless is valueless, it is in our way, it is an obstruction. Repent of obstructions, useless things, let go of them—"repent ye and be converted." And be *converted*; be on the side of conversion, be with those who convert things; change things for the better. Be converted! That is the first requisite that leads unto perfection.

Ah, we may eat and eat and yet be hungered. We may not assimilate the food eaten, and it may not turn into blood or fluidum, nor substances that go to make up tissue and cells. We may eat and eat and be poor in our physical constitution, and poor as to our bank account. We may eat ourselves poor, but there where the food eaten is *converted*, every particle thereof answering its designs, its purpose in accordance with nature's laws based upon principle—we thrive, we grow healthy, strong, vigorous, and we become capable and able of coping with the conditions and environments of time. As food and drink are assimilated, are converted from one phase into another, until at last the physical operations become exhausted, the *dividing line* of

spirit and matter—that transitory state—is reached and then just one more step—and, as Omar Khayyam said, “Rend the veil in twain.” Just rend that veil in twain, and now where *are we*? Now where *are we*? Just rend that veil in twain, a veil that separates, that thin veil, that veil alone creating the *be-fore* and the *after*, the *up*, the *down*—but “rend the veil in twain,” step over the line—and *matter is in spirit. Reverse, and spirit is in matter.*

That transitory state depends upon the application of the Higher Intelligence that holds and binds soul and spirit, and there is but one key to the whole situation, and that is *transubstantiation*.

The first step is conversion. Everything appertaining to matter must be *converted*, must be lifted from the lower to the higher state, there must follow that *process of exhaustion*, until it becomes exhausted, and from matter, thru matter returns to spirit, and crosses the line of *at-one-ment*. The spirit descends with all its manifold phases, until it reaches that undiscoverable *dividing line* which seems perplexing to the mind. This *dividing line* reached, spirit must yield to a new phase. Either it returns, or it crosses the dividing line. If it is not going to cross the line, back it must go, but only to be forced back until it reaches *organization*, a state assuring ascension. *And so matter is ever ascending, and spirit is ever descending.*

A story told by the Savior depicts this process. The body cannot go up, for the story says he has been in the depths of hell. He has spent days and days, and He finds there is nothing more to do, therefore He rises from the sepulcher of superstition and ignorance. He rises higher and higher. He must go even beyond the mountain tops, and they even must be converted. And the eyes saw it, and the eyes must see it, until finally the senses can perceive it, and then when the senses lose, the spirit meets and guides—*Transubstantiation*.

First you convert the object, then we reach the plane of transubstantiation. If it does not cross the line of transubstantiation, then it all returns back again into the material realms without accomplishing the real purpose, for the purpose of matter is to be converted until it returns unto spirit. The object of spirit is to increase the rate of vibrations, until at last, spirit itself is materialized. *And this process of continuous conversion and transubstantiation creates the cross.* The continuous rising or ascending of matter, and the descending of the spirit, the line where both meet, makes the cross. The spirit nailed to matter that the latter may have a fore-taste of spiritual ascension, which unites, harmonizes, appeases, and with it the state of the *at-one-ment* has been reached.

At this instance all the unleavened bread having

been passed into the left palm of each communicant, the speaker continued:

May we then convert this morsel that is in the palm of the hand. May it be converted up to that point where spirit will meet matter, and by virtue of mitotic operations, induce transubstantiation, that everything appertaining to the past may be nailed to the cross, paying the debt and opening up the way unto *Freedom*—Amen.

And with the thot of the Blessed Zarathushtra—Good Thot, Good Word, Good Deed—we partake of the heavenly grain in the form of bread, the emblem of heaven, that every element contained therein, reuniting with the elements of our composite being, may have and may create the power necessary unto conversion.

Master and Mother Maria jointly held the Communion Cup—Master said:

May this juice, emblematic of blood, as the earth's last effort in revealing the spirit of plant-life, continue to perform its purpose in accordance with the designs of Nature. While the grape stands high in spiritual acquisitions, the grain contains the elementary equation. May the crossing and amalgamation of the two accomplish the work for which they are intended. And in partaking of this cup, we partake of the blood of the earth, that flesh and blood may forever continue to reveal unto us the designs of the Infinite—Amen.

Mother Maria continued:

And may the spirit contained within the blood of the earth quicken and renew spirit unto consciousness.

The cup was passed to all, even the strangers within the gates.

The Master then continued his address on
"TRANSUBSTANTIATION."

To the creed-bound, *communion* is mysterious, occult, hidden. It has no charms for the illiterate, sometimes claiming to be "atheistic," or "materialistic," although that is a false claim, for the *atheist*, to be such, must be a thinker, he must be a reasoner, he has to have good judgment and the power of discrimination. As an atheist, he never denies *truth*—he merely objects to the *substitute*. A *materialist*, to be such, must be endowed with exceptional intellectual properties and propensities; he must have large perception, great vision and foresight; he must be calculative, a mathematician; he must possess the power of analysis; he needs to be a great discriminator. A materialist does not deny the abstract, for it is the abstract of his intellect that prompts him to calculate. But he objects to anything and everything that has *mere form and no purpose*. He is at one with us. The atheist, materialist, and agnostic; all are at one with us, for we, too, hold that a thing to be, must have a reason, an object, a purpose, a design.

And thus we hold *communion* with one an-

other as a token, as an emblem, as a means, a renewal of ties, proving unto one another that we are still able to dip our hand into the same vessel; that we still may drink out of the same cup; that we still recognize *matter* and *spirit* to be real; that we are not an illusion, not a fancy; we are a reality, altho that reality may be clothed in magic illusion, and clothed in magic illusion it is, that it may hold within itself THE GREAT REALITY of illusions, here within a plane of matter. As we are within a world of vision, the visionary alone has existence, has part, has place, but within it, *this illusionary*, and back of it all, there is the real, the only, the true, the abstract, the substantial, the Everlasting, or *Eternal*.

The cup and the plate are not essentials unto salvation, for he who is not saved, unto him neither cup nor vessel will be of significance. It is a token and significant. By the bread we signify that in each and every particle is contained the sum and substance of the whole loaf; that in each and every member of the Household the sum and substance of the Household is embodied; that God, the Infinite Intelligence, altho filling the vastness of space, nevertheless, is minimized in the individual; that God is manifest in each and everyone of us singly, separately; that each and everyone of the propensities, properties, attributes, endowments, talents and gifts, and

everything that goes to make up Infinite Intelligence, Infinite God, that one and all of Intelligence and Substance are contained within each and every individual forming the complex whole. The wholeness of it all is within the fraction, or within the particle, within the portion. If not in the portion, how can it be in the whole? If not in the fraction, how can it be in the all!

We are to be reminded that everything is but a means unto an end. We hold communion because we are to be reminded again of our true relationship as vouchsafed unto us by infinite designs, leading unto perfection—unto completeness.

The world, too, has its tokens; it has its emblems; but to them it is a mystery, a great, great mystery. Then being a mystery, it cannot be fathomed, it cannot be comprehended, and anything incomprehensive, is it not insensible, and void of sense? It is *valueless*. To us it is of great value that these tokens, that these emblems, that these significant be used—used, not as an essential unto salvation, for salvation has to precede symbolism, the language of initiates. Every token, every sign, every emblem is merely a reminder of what has already occurred, of what is already a fact. Therefore, *communion* does not precede either conversion or transubstantiation; it does not precede salvation or redemption—it follows either or all. Therein, again we

differ from the *world*. We differ because of *principle*, and the world differs because of *argument*. We retain our principle, and give them the privilege of keeping their argument, still one single demonstration of principle is mightier than a thousand arguments.

To them, *life* isn't anything at all, for they still live in the expectation of *getting* it, and for this reason they have to *die* before they can hope for an opportunity to live. *We live, and agree that the rest of us may live also.* We do not care for any comparison other than that which is life—life to life only—the begetting of likeness. Thus, we hold with Omar Khayyam, because of life being precious—"Waste not thy life in letters of dispute, Argument is death to the Voice of Truth." It is not death to the Truth—you cannot kill Truth—*Truth is Eternal*. Everything else may be killed, but not Truth. The *Voice* of Truth, the voicing of it, the speaking, the explaining, the disclosing of it, may be hushed, may be *killed* thru argument. Therefore, "Argument is death to the *voice* of Truth." "Of creeds and of beliefs, debate with none." Oh, but what are creeds? Creeds are nothing more than the seal of ignorance. By a claim we seal up the ignorance back of it. The moment we confess a creed, we confess we are still ignorant! For there where there is intelligence, there is no room for creeds. "Of creeds and of beliefs

debate with none." Beliefs are uncertainties, for when you converse with the illiterate, the uneducated, the undeveloped mind, as to the abstract, the Infinite Intelligence divine and everlasting, of God, he says: "Well, I believe it." But do you *know* it? "No, I cannot say that I know, because it is too far beyond comprehension." Why, even the "divines" and "theologians," and even the scientists agree that "it is something we cannot *know*, we can only *believe* it. Then, if we cannot know, if there is no reality, then what is the use of giving it an idea; why give it a thot; why apply reason if the thing believed is not demonstrable—is not there at all? You cannot think of nothing; for nothing can beget nothing; it comes from nothing; it means *no-thing*. There isn't anything there. Suppose you are sent to find the scissors on a table, and when you get there you find no scissors. You come back and say, "there isn't anything there on that table." "But I want that scissors on that table." "But there are no scissors there." "But I want them." "But how can you want anything that isn't there?" The world is still so possessed and so obsessed that it asks for that which isn't there, and argues back and forth with one another about that which isn't there—nothing—*no-thing*. *That which is, needs no further bearing out, needs no testifying, needs no proof, for there it stands as the witness in its own favor.* "Argument is death to the Voice of Truth. Of creeds and

of beliefs debate with none"—for there isn't anything to debate about. The creedologist says he believes in God the Maker and Creator of heaven and earth. Now he does not even *know*, he *believes*, for if he believes in God, then he also believes in creation. He is not *sure*, he does not *know*. He says, "I believe in God, the maker," who is *supposed* to be the Creator of heaven and earth. He really does not believe his confession; he takes no stock in it as his life will show, for Jesus said: "By their fruits thou shalt know them." If the daily walks of life are bounded by sickness, disease, dissatisfaction, fear, trembling, decrepitude, and poverty, *there is no God*. They have no God; they are pretenders; they are making false claims, and nothing but false claims; having no premise, no platform, no standing. They just *believe*. The word *believe*, from "take leave," already condemns them right there and then.

John said: "*This is Life Eternal, to know God.*" Therein lies Life Eternal, this *constitutes* Life Eternal—to *know God*. Life Eternal depends upon it, is based upon it—to *know God*. Without knowing God, seeing, being conscious of Him within and without, there is no Life Eternal. *Life Eternal*, to be such, to have the assurance of it, this *means* to know God. And he who knows God, will experience with Omar Khayyam, when the spirit asked him to recite the alphabet, and he said "Alif." And before he could proceed,

was told by the spirit, "Enuf, for he who knows the Beginning, knows the End thereof." When we can say with the voice of the spirit, "God;" that is enuf; for he who can say it, and say it right from out the depth of the heart accepts the alphabet of Infinite mind—God. Possessing God, having God, conscious of God, why, there are all the possibilities unto knowledge, understanding, and wisdom, for God's attributes are wisdom, understanding, knowledge of everything.

*"Waste not thy life in letters of dispute,
Argument is death to the Voice of Truth."
"Of Creeds and of Beliefs debate with none,
As Saints oft savage turn and men to brute."*

If they want to debate, they can do it among themselves. It is enuf for us, who observe their loss, and the consequence of their debates. They have not come to an understanding among themselves yet, have they? No, thy are still debating over the same questions they have discussed for centuries: The Presbyterians with the Episcopal ritualists, and the Episcopal with the Roman ritualists, the Roman ritualists in turn with the Greek ritualists, and so on. If a creed were something substantial, it would never need to be revised. If a constitution is based on principle, is fundamental, it would need no amending. But anything lacking reason has ever to be changed to fit the particular

condition, the particular environment, or particular notion.

"Of Creeds and of Beliefs debate with none." Oh, those beliefs, how they do change! Even the confessionalist, the biblical believers, they are very flexible as to their beliefs. Their ideas are limitless. Take the Unitarians, for instance, and you will find among fifty of them, fifty different versions. How can you unite upon a platform that hasn't a single idea? The Universalists' Hell for a future punishment is just as flexible as the Seventh-Day Adventists' Second Coming of the Savior—it is such an uncertain thing. And *FEAR*, in itself, what is it but the Gate to Hell? Fear, uncertainty, trembling, are Gates to Hell—the Infernal Region.

"Of Creeds and of Beliefs debate with none." Why not? Why, even their pretended saints, their self-styled saints, their canonized saints, the calendar saints, the moment you show the believer the fallacy, the ridiculous side of it all—"Saints oft to savage turn, and men to brute"—they will show their teeth, they will tear you to pieces. They lose themselves, because they never had a mind to begin with. The moment you touch upon their fallacies, their weak points, "Saints oft to savage turn, and men to brute." Omar Khayyam made that discovery, he experienced it. He had ten, twenty, thirty, forty, fifty, sixty, and seventy creeds and beliefs

right in his own neighborhood—and he knew it—he knew that “Saints oft savage turn, and men to brute.”

Now, since there is nothing in *beliefs*, there is nothing in *creeds*, we do not even want to touch upon them or enter a complaint against them. There is nothing there, and, of course, we cannot converse, we cannot discuss, we cannot talk about anything that has no reality, that does not exist. We must engage in the real, the tangible and substantial. We must deal with things within the range of the Spirit, the Universe, the very Infinite. Each and everyone of us has that power, that ability, for each and every single one of us is the incarnation of the Infinite Intelligence on earth, is the manifestation of God. Lo and behold, God is in our midst. And the prophesy, the words of a Savior, become verified. And he said: “Verily, verily I say unto you, even with these eyes of flesh, ye shall see God.” And he who has no eyes to see with, he cannot see, but “with these eyes of flesh, ye shall see God.” Then these eyes of flesh must be changed, these eyes of flesh must be illumined, then these eyes of flesh must be converted, the flesh thereof, must be transubstantiated unto transfiguration. Then these eyes of flesh must turn into the eye of the spirit that we may see clearly and certainly, and know one another better. May it be so. Amen.

Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

Suppose thy Life met all its wants—what
then?
And thy Life's book were read quite thru—
what then?
Suppose you lived a hundred years in happiness,
And would perhaps much longer live—what
then?

* *

And if you lived three hundred years, be sure,
You'll have to go; there is no other tour.
At final day, it will be all the same—
Have you once been a king, or beggar poor.

* *

Where from the earth red tulips subtly pout,
There some King's blood has flown, without
doubt;
But where a vi'let peeps above the ground,
There once blue eyes did beckon the devout.

* *

Of all that trod before this toilsome way,
Not one has told us, to the present day,
The hidden things. Do but what should be
done,
For once you turn to sod—you there will stay.

* *

With ruby lips and Wine upon the lawn,
Near by the stream I sat, to be my own;
When shell-pearls sent their brilliant light,
and, Oh!
The Cock began to crow—he thot 'twas dawn.

* *

DOCTRINE

Some men are sighing for the Kausar stream,
That prophets teach, and of sweet Houris
dream.

We rather take the Cash, and let the Credit
go
To future joys of those who cross the stream.

* *

The heav'nly wheel, Oh Love, had *that*
design:

"To take away my Life as well as thine."
Come, sit by me upon this grass, for soon
Fresh grass will spring upon thy dust and
mine.

* *

Khayyam! The Heaven closed the door for
all

Debates, yet know that the Eternal Bowl,
Which Alif holds for thousands of Khayyam,
Pours precious Wine into our earthen bowl.

* *

'Tho Moon or Wine thru all creation's veins—
Or Mah and Mahi, too, with all their grains—
May flow and grow and change—yet all must
die,
But Master Breath, the real Life, remains.

* *

Thy Magic Face Thou showest now to none,
And then again Thout art in flesh and bone
At once transformed. Of Thy created show,
Thou art Thyself the Sport and Looker-on.

* *

One Breath Divine divides Faith from Un-
faith,
Belief is cut from doubt by conscious Breath.
Be of good cheer, then, while you draw your
breath,
Since Breath alone divides your Life from
Death.

* *

Some preach "Salvation" after God's Design,
Others teach "Truth," or about "Sins" do
whine!

In either case I drink my wine, and love
My Love with curling ringlets soft and fine.

* *

Waste not thy life in letters of dispute,
Discussions upon Truth is vain pursuit,
While arguments, debates about the creeds
Make enemies who often turn to brute.

* *

From doubt to clear assurance take a breath!
Yes, Alif's Breath, the guiding thread to
Faith!

Enjoy this precious breath, while you are
here,

'Tis all there is in Life, thereafter—Death.

* *

(To be Continued in Next Issue)

The reason Protestants are losing out, and
are being absorbed by ritualists, is because
they have left it to the latter to run the civic
machinery. But oh, once these Protestants
again awaken to their protesting — Good
Lord, deliver us.

Systematic Theot

By Zarlivana Marvin

LESSON FIVE

Psychic

Now we take up the study of the "B" class, as I have found it to be by actual experience, for I have not read any books that are in any way responsible for what I may feel warranted in asserting regarding soul propensities. I do not know even how many of my most intimate acquaintances look upon my assertions regarding the psychic. I know they all believe me incapable of uttering a falsehood upon the subject, and that I will only speak of what I know, beyond a doubt; for truth is to be spoken at all times .

I find some to whom I have spoken upon the subject regarding what I term the entity or ego, or, if you please, soul, of the individual, as all included in the one Spirit. I do not so regard it, tho I know that many philosophers have so declared it. I take it that they reached this conclusion rather by technical reasoning than by actual experience. I regard the ego as a distinct entity of a highly ethereal nature and it is what the

Neo-Platonists would have called the "Soul of souls" as distinguished from the animal soul which has not reached man's state of evolution. Jesus taught the three-fold principle of mind, soul and body, and the disciples emphasized it. It seems to me that the best solution for investigators is actual experience. But one must find his own way thru the jungles of terminology.

Ella Wheeler Wilcox has dipped her golden goblet in the waters that flow from the altar of Buddha, which means Divine Wisdom, and they have been transformed into wine. Do not doubt her visions, they come as a reward for her work for humanity. I would no more think of doubting that, than the Transfiguration of Jesus on the Mount. Her sun will never set. She stands today a queen in poetry without a peer. She dared to speak and she has suffered and been rewarded. The light that illumines her is divine. It radiates from center to circumference of the Universe. It takes its rise in the secret place of the Most High; it has illumined all who have been sent to this world to deliver a divine message. And that soul, sufficiently developed, may behold it when the curtain of the Invisible is removed. This soft golden glow attends the souls of not only the living and the dead where Zarathushtra and Buddha may be seen, but those upon this earth also. Ella W. Wilcox

may be seen in a flood of glory caused by that same golden glow appearing more lovely than in her waterlily strewn robes of court presentation. That is her real self or ego abroad on its great mission. I have had one occult teacher, she another, yet we are all one in the Christ-principle.

Modern psychology is a wonderful study and it is going to blend more and more into the education of the future; but it belongs to the higher realms of mind that the real ego passes thru in the highest developing processes. Definite emotions set up definite muscular movements and, vice versa, muscular movements stimulate the mind so that by certain methods and postures the ego and mind may act in harmony and if the mind is stronger on the side of right, than wrong, great and wonderful blessings accrue. But to the mind so strengthened by a healthy body may come propensities that enslave the soul of the individual. Postures, especially those practiced by the ancient Egyptians, are as great an aid to the mind as the motor car is to travel.

Those public speakers who depend on psychic powers rather than on logic to sway the multitude are rarely seen in repose. Not only these visible movements, but also subconscious internal muscular movements stir the soul to its depths. These internal vibratory movements call a host of unseen forces

to aid him and the mind receives these impressions transmitted to it as the photographer's plate receives the impressions of the objects before it. This is no longer regarded as an aberration or hallucination, it is a science. When practiced scientifically it is as self-evident and simple as the fact that one and one are two.

Now, as to whether these unseen helpers work for good or evil depends entirely upon the habitual thot and deed of the individual. For we must not lose sight of the fact that thot is the greatest factor in man. To the soul, clothed with a body trained to do its bidding, there are distinct advantages that are inestimable. Therefore this physical body is a priceless boon to the soul, and the greater the care and love lavished upon it, the more it will reflect the higher and finer qualities of the soul. These unseen helpers are not always to be considered as *disembodied* souls. They may be simply thot waves floating about in the ether of those still alive upon this earth. At a certain place a person concentrates on a single thot and calls up such aids by methods with which he is familiar, to assist in perpetuating that thot until it finds lodgement in the mind of one on the same plane of thot as himself. I frequently use a certain tree, in a certain park for that purpose. Not only those who know me may go there and find comfort and sweet thot filling

their minds and stimulating their bodies with new strength and vigor, but I also still find help and inspiration. It is more than a dozen years since I discovered this and wrote what most people regard as my best poems.

Some one some time in life, in harmony with myself and God's Universal law, had been there communing with Nature. Not that they knew me personally, but that the same inspiration was accorded to both by virtue of our relation in the thot realm. It was to develop this faculty of perception that Jesus urged His disciples to "be at one, even as the Father and I are one."

It is with reluctance that I touch on the negative side of this subject, and only as an object lesson. One addicted to drink from his childhood, tainted with the curse of a father half inebriated at the time of conception, had a horror of the old Clark street bridge in the moonlight. He would say to his friends, "Strength as of a chain is tugging to draw me to the bridge. The demon of drink awaits me there and he never fails to get me; lock me in; lock me in!" He was finally robbed of that beautiful symmetrical body by an accident when under the power of the demon of drink. He had not the will-power to overcome it.

Good people who feel called upon to visit jails and the haunts of vice to lend their aid for the uplifting of the fallen, are to be en-

couraged because they and their unseen helpers are able to put to flight the forces of evil. Truly all good people can say, whatever their religion, "They that be with us are more than they that be with them." Now then, when the soul becomes accustomed to the world's visible, and invisible, by means of the chemicalization of its sensitive plate, it is possible to see what is imprinted thereon.

It is possible, by means of concentrated thot upon the genius of Lord Byron and his sympathy and generosity apart from his faults, to see him surrounded by a silver mist, floating in the bluest ether that is flecked with tiny specks of light and by this token you will know that the truth of his utterances will live on and on and that the love which led him to give his life for the cause of Greece, will never die.

Psychologists train soldiers in the art of warfare with muscular movements and stimulate excitement and awaken desired emotions of barbaric tendencies, as so vividly described by Mr. Mowrer, but they do not anticipate phantom shapes of dead warriors to hover about to aid them, but to call forth propensities supposed to be handed down from warriors of the past. And yet cruel methods practiced in the countries, now the scene of conflict, still lurk in hiding, ready to be embodied in the soldiers of today.

(To be Continued in Next Issue)

Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

EUGENICS

Men and women of intelligence are fast realizing that the need of the hour is not standing armies but men and women of character and understanding.

If it is the right of every child to be well born, then it first must be the duty of parents to enlighten themselves regarding laws governing nature toward her highest possible production along the lines of procreation.

If parents are to produce perfect children, must they not first represent perfection in themselves? For the stream cannot rise above its source, neither can a child express in its life and character greater virtues, gifts and attributes than those with which the parents have endowed it.

Nature herself teaches this lesson of perfection. An intelligent gardener will plant only seeds procured from perfect fruit. The men and women who are to be suitable instruments for such a divine purpose as that which constitutes the procreation of the highest and noblest beings, must characterize all the eminent virtues of true and exalted manhood and womanhood, while mother is accorded the

right to choose, since it is she that germinates and imparts the basis of the child's fundamental education during the period of nine months' gestation.

Before a new order of things can be ushered in, woman must take a determined stand. She alone can right the wrongs of the past, remove the errors of antiquity and stay the floodtide of the future. Man stands by awaiting her guiding hand. Long has he been helpless in the midst of confusion and delusion. At the base of woman's nature lies a fount of love and goodness. These are to be the weapons of her inspiration. The impetus that shall guide her will be her pure motive to be of service in the great work and an earnest desire to aid thru good thot, word and deed, the emancipation of mankind.

COMPENSATION

With the presentation of life thru manifestation upon planes of matter, comes the bestowal of God's treasure-house of infinite supply. Which ever way the mind may turn, whether the trend be that of a materialistic, scientific, philosophic or religious nature, there may be found the opulence of unlimited supply from which to draw, and man has but to look within and apply his intelligence to the law of utility creating and attracting his *part and portion*. And yet realizing the man-

ifold blessings bestowed upon man by the hand of the Creator there comes to the mind the overwhelming thought of man's indifference and utter lack of appreciation of these countless blessings. Heedless, giving no thought or consideration to the beneficence of God, he takes them all as a matter of course, even as his right, without expressing the slightest degree of gratitude or appreciation. Here, in this state of non-recognition, where the blessings of life are ignored, there results naturally the waywardness of the prodigal son; for in this state of forgetfulness and indifference he becomes separated from God and wanders an alien upon the earth, feeding on the husks that even the swine would refuse. In man's indifference may be discovered the source of much of the misery and poverty with which the human family seem afflicted. (Like begets like.) To forget God and His benefits is in turn to be forgotten by God. God delights in blessing and comforting His people but unless they have made of themselves a magnet to draw and attract to them those divine blessings thru recognition, consideration and worthiness, how can God recognize them since the law of compensation is just?

Thru the exercise of faith comes assurance, conviction, satisfaction. These may be termed comforting virtues for they convey to the mind and heart that state of rest and

quietude which can alone impart the "peace that surpasseth the understanding of man."

Those who have received this divine benediction are the blest children and this state of supreme happiness portrays the sovereign fact, i.e., that the Father has been recognized by the Child and that the Father in turn bestows the treasures of heaven and earth upon His *own*.

"Why should the spirit of mortal be proud?" Yes, *why*, when from the hand of the Creator—our Heavenly Father—we have received all the blessings of life. He *giveth* and He *taketh*. Blessed be the Name of the Lord.

Since the law of compensation is just and it is impossible for man to receive other than that which he has created and attracted, he is the "arbiter of his own destiny."

Happiness and felicity are among the signal blessings bestowed upon man and are his natural birthright to be held and cherished by virtue of like qualities of temperament positively and vitally expressed thru good thot, good word and good deed.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

When man recognizes woman as his equal we shall find perfect harmony—the age of the Perfection of God.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXIII

To bring order out of chaos is not within the province of one man, neither a collective state of men, not even is it possible thru the efforts of all the hearts and minds of the whole of humanity. Before an avalanche man is powerless; to halt a flood is beyond human ability—we may attempt to save the sweeping and falling wreckage, but the flood itself we cannot stop. We must wait until the turbulent waters subside. Out of the chaos of Infinite space Divine Intelligence called forth worlds whirling thru space with absolute regularity and in harmonious order. It was the "Light of Understanding"—not just understanding, but the "Light" or *wisdom*. Jesus defines it by saying: "*That surpasseth all the understanding of man.*" It takes more than just knowledge of the objective to call order out of chaos. Our present situation among the nations proves that "Man may think that he is wise, but God decrees it otherwise." If we fail to consult a higher power which in the affairs of the

world has to be reached thru the mutual desire of all the peoples concerned, then all our efforts will give but crutches to a limping society and never cure the chaotic constitution. Consequently, disorders will continue to assert themselves. Even a disease is but a reminder that the human constitution is wrong or wronged. The disease itself is but a warning. Attention to the means necessary to keep up *good health* heals all the dissatisfied members (membranes) affected, and there need be no further warnings, consequently no disease.

In turning the pages of history, we shall discover tendencies towards chaos inviting differences resulting in distinction rather than construction, while in the case of the Infinite Intelligence, out of chaos order issues forth.

To enter into details would necessitate recapitulations of the history of the world in general, which in the end would resolve into two factors struggling for recognition. From an industrial standpoint, it is the tension between capital and labor; the moral standpoint, the irritation between the rich and the poor; the political standpoint, the masses against autocracy; ethical standpoint, vacillation and faltering between ritualism and conscience; the religious state—struggle between Light and Darkness or Wisdom and Ignorance. All other phases are mere fluc-

tuations of the one or the other presenting a variety, especially in blends, reaching a denomination almost beyond the concept of mathematical calculations.

And as a race becomes divided into tribes and tribes into peoples, the interests grow with the conditions and environments of every branch nursing desires that seek realization. Thus "Am I my brother's keeper?" takes on the offensive attitude, calling forth the defensive with the expensive tacked on to it.

Self-interests grow at last to such enormous dimensions that tribal relations are lost sight of—each and every people, tongue and nation seeking to apply nature's call and seal collectively that which was intended to be considered individually, namely: "Self-preservation is the first law of nature."

Becoming strangers unto one another, enemies turned toward each and every one of their neighbors, it was but a natural consequence that the interest common to all laws of nature became divided, and inasmuch as peoples, tongues, and nations grew away from one another, even so each democracy had its own divisions nursing "class consciousness" and sex-consciousness. India and China by no means stand by themselves as to "caste grading," the same conditions existed among all the Twelve Tribes of the Aryan Race for centuries—a milder form still infesting our civilization.

Thus the rich would hold down the poor lest equality place them all on an equal footing, weakening the scepter of rule and domination of a special class. No one particular people need wave exemption—"all have sinned" as the Scriptures would put it.

To the inventive genius in the devising of means and ways for the preservation of usurpation, there seem to have been no barriers set. Not only *state secrets* grew, but there were *ecclesiastical* secrets that popped up mushroom-like among all the different tongues vieing with one another. There were *business* secrets and *trade* secrets and in addition to *family* secrets and *secret* societies.

Persians and Medes had their fables to securely fence the minds of plebians. Israel threatened death to the inquirer into the secrets of Shekhenna; Phoenecian merchants told unbelievable stories about their neighbors and countries bordering on the big bodies of water, and warned their dupes never to venture beyond the city limits, lest a monster might devour them or a mermaid lure them to the bottom of the sea. The Greeks had their myths. Thus one and all gave their imagination an unbridled course. Self-hypnosis worked charms, indeed so much so, that chaos grew in density until every soul suffered agony and bloody sweat.

We may say that the process of refinement or redemption has been rather a strange one

and beyond human comprehension. Still, it has to be admitted that under the circumstances the results now attained are most marvelous.

True, the end is not yet, for the tribes need to be educated up to the real wants and wishes of a people and an individual before either can appreciate redemption from darkness unto light. We may liken mankind to the unfortunates confined to salt mines. While enjoying perfect sight below, when brot face to face with daylight, the retina paralyzes and men as well as beasts turn totally blind. It is so with anyone who has gradually grown blind. When operated on successfully, the patient has to be kept in a shaded place for some time, and daylight revealed to him under smoked glass.

For this reason some time may yet elapse before the final goal is reached. But, in the meanwhile, we shall continue to familiarize ourselves with the relationship existing between one and all and learn to remove these barriers once raised. We shall do so by degrees, one thing at a time, lest we "do violence upon the kingdom of heaven." Yet by violence, tho it be upon the very heavens, it will avail us nothing for a Peace gained by force always reflects upon the conquered to an extent nursing *secrecy* and a subjected state arouses the scheming department of a humiliated soul to the extent of revolt.

Not only must freedom come politically, but morally as well, and for this reason, there is to be a social democracy, assuring economic and religious suffrage—every man woman and child possessing a right to be heard and expressing their wishes by ballot or otherwise, for not until then shall all the sectionalism and sectarianism cease, and thru a Federation of Nations bring about the "Federation of Creeds," sharing equally with one another unto profit for the individual.

Speaking of religion and with it of Christianity, we present to our students a culling from *Nolan's "Assyrian Expectations."*

"To comprehend intelligently the history of the Christian Faith, it is necessary to study and bear in mind the origin and characteristics of the various *pure*, as also the *mixed*, *races* whose influence acted and reacted on each others' religious beliefs. The Aryan is the name now generally used to denote that division of the human race that is white and fair. To it belong the Teuton, Saxon, Scandinavian, Slavonic, Latin, Macedonian or Greek nations of Europe; and the Persian, Mede, Parthian, Armenian and other Assyrian nations of Asia. The word Aryan is derived from the Persian *Aria* and *Iran* which means *Land of the Children of Light*. There was a time, long before the beginning of recorded history, when the fore-

fathers of the various *Aryans* lived together as one people, speaking the same language. They lived in a civilized family and social life, built houses, cultivated the ground, practiced regular government and a pure religion before they parted asunder.

"In most cases these wondering Aryans did not enter on uninhabited lands, but upon those on which men of other races were already dwelling.

"The Aryan family parted into two great divisions: the Eastern or Asiatic Aryans, and the Western or European Aryans. The vast extent of country from the eastern coast of the Mediterranean to the remotest bounds of Persia, commonly spoken of as Assyria, included the lands of the Aryan tribes. Their notions were founded on the prediction of a Great Deliverer to the nations—*One prophesied of or one foretold.*

"In the science of astronomy, cultivated among these eastern Aryans from the remotest antiquity, it was taught that there would be a restitution of all things after a revolution of years, and the beginning of a new era was calculated by the rising of particular stars.

"These Aryan nations believed in the existence of One Invisible Creator, Supreme First Cause of *All*. Therefore, Our Lord taught His disciples that the very hairs of their heads were numbered, and not a spar-

row falls to the ground without the Heavenly Father's knowledge.

"A direct consequence of this belief in the influence of the stars, was that the Eastern Aryans ceased in time to offer religious worship or requests directly to the Supreme Invisible Creator and transferred their adoration to the luminous bodies by which they believed earthly affairs to be governed, and whom they constituted as mediators between themselves and the Invisible Supreme. Therefore, our Lord said to His people: 'I say not unto you that I will make request of the Father *for you*, for the Father *Himself* loveth you.'

"The Aryans *never* fell into the low forms of idolatry of the Semites. The religion of the Medes was the most *spiritual* and their sacred rites, with those of the Persians, were *exceedingly simple*. They neither used temples, altars nor statues.

"Ormuzd created man and supplied him with all the material happiness, but Ahriman marred this happiness by introducing evil into the world. But this state of his was not to last forever. The time was to come when the adherents of Ormuzd should everywhere become victorious, and Ahriman and his followers be consigned to darkness forever.

"The Eastern Aryans *adored* the Sun, Fire and Light as the emblem of Ormuzd, who is the source of all light and purity,

but they did not regard these visible emblems as deities. Their religious rites were regulated by the Magi. The Magian learning embraced everything which pertained to the higher culture of the then civilized nations, and the Magi bound themselves up with the entire public and domestic life. Among the Assyrians, their Magi were also known as the *'Wise Men.'*”

Nolan's summary bears out the program laid in the *"Study of Man,"* and shows us how necessary it is for us to consider the Aryan Race in its entirety, even as to the scattered tribes confined to remote places and held in seclusion thruout the vast domains of Asia, where intermediary races, conscious of Aryan influence in their veins, long for emancipation and recognition equal to that enjoyed by the Aryan, or to be enjoyed in fuller measure in a not too far-off future.

(To be Continued in Next Issue)

FOURTEEN "COVENANTS OF PEACE"

In an address to Congress on January 8, 1918, President Wilson gave the warring nations the fourteen articles quoted below as a basis upon which to frame an agreement among themselves:

1—Open covenants of peace, openly arrived at, after which there shall be no private international

understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

2—Absolute freedom of navigation upon the seas outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

3—The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to peace and associating themselves for its maintenance.

4—Adequate guarantees, given and taken, that national armaments will be reduced to the lowest point consistent with domestic safety.

5—A free, open-minded and absolutely impartial adjustment of all colonial claims, based upon strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

6—The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest co-operation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy, and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs, as distinguished from their own interests, and of their intelligent and unselfish sympathy.

7—Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as

this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

8—All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

9—A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

10—The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

11—Rumania, Serbia and Montenegro should be evacuated, occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

12—The Turkish portions of the present Ottoman empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development and the Dardanelles should be permanently opened as a free passage to the ships in commerce of all nations under international guarantees.

13—An independent Polish state should be erected, which should include the territories inhabited by in-

disputable Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

14—A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

ANOTHER PROPHECY

That the prophets of old were poets and that our modern poets in turn are prophets cannot be denied, tho it may have escaped many an admirer of *Walt Whitman*, when the latter made mention of our present-day situation as may be gleaned from "Years of the Modern," first published in *Drum Taps* in 1865. For the benefit of our friends, we herewith reprint a few of the lines, showing that human utterances may turn into prophecy when prompted by divine influence and inspiration:

I see not America only—I see not only Liberty's nation, but other nations preparing;

I see tremendous entrances and exits—I see new combinations—I see the solidarity of races;

I see that force advancing with irresistible power on the world's stage;

(Have the old forces, the old wars, played their parts? Are the acts suitable to them closed?)

I see Freedom, completely armed, and victorious, and very haughty, with Law on one side and Peace on the other.

A stupendous Trio, all issuing forth against the

idea of caste;
—What historic denouements are these we so rapidly approach?
I see men marching and counter-marching by swift millions;
I see the frontiers and boundaries of the old aristocracies broken;
I see the landmarks of European kings removed;
I see this day the People beginning their landmarks (all others give way);
—What whispers are these, O lands, running ahead of you, passing under the seas?
Are all nations communing? Is there going to be but one heart to the globe?
Is humanity forming, en masse?—for lo! tyrants tremble, crowns grow dim;
The earth, restive, confronts a new era.
The perform'd America and Europe grow dim, retiring in shadow behind me.
The unperform'd, more gigantic than ever, advance, advance upon me.

In August, 1916, Congress passed with the Naval Bill for that year the following appendix:

"It is hereby declared to be the policy of the United States to adjust and settle its international disputes thru mediation or arbitration to the end that war may be honorably avoided. It looks with apprehension and disfavor upon general increase of armament thruout the world, but it realizes that no single nation can disarm and that without a common agreement upon the subject every considerable power must maintain a relative standing in military strength. In view of the premises, the president of the United States is authorized and requested to invite at an appropriate time not later than the close of the war in Europe, all of the great

governments of the world to send representatives to a conference which shall be charged with the duty of formulating a plan for a court of arbitration or other tribunal to which disputed questions between nations may be referred for adjustment and peaceful settlement, and to consider the question of disarmament and submit the recommendations to their respective governments for approval.

"The president is hereby authorized to appoint nine citizens of the United States who, in his judgment, shall be qualified for the mission by eminence in the law and by devotion to the cause of peace, to be representatives of the United States in such a conference. The president shall fix the compensation of such representatives and such secretaries and other employes as may be needed. Two hundred thousand dollars or so much thereof as may be necessary is hereby appropriated and set aside and placed at the disposal of the president to carry into effect the provisions of this paragraph.

"If at any time before the conference authorized by this act shall have been contracted for, there shall have been established with the co-operation of the United States of America an international tribunal or tribunals competent to insure peaceful determination of all international disputes and which shall render unnecessary the maintenance of competitive armaments, then and in that case such naval expenditure as shall be inconsistent with the engagement made in the establishment of such tribunal or tribunals, may be suspended when so ordered by the president of the United States."

The very men who then favored the bill in conjunction with others, today raise most strenuous objections to the League of Nations, insinuating and misquoting passages with the malicious intent of disconcerting the average mind. Whatever the motive may be, it is certain that one and all objectors

are laboring under instructions from an organization whose policy one may readily guess.

President Wilson, after his dinner to the members of the Senate and House Foreign Affairs Committees, offered to answer any questions about the League, we are told by a *New York Tribune* correspondent that these points were brought out:

"1. The President feels that the Monroe Doctrine is recognized, tho he does not feel that any amendment providing this could be written into the instrument. He feels that the League extends the idea to the entire world.*

"2. The United States, if directed to be the mandatory power to enforce the League's orders in any country, has the right to decline to act.

"3. He thinks the sentiment of the American people would lead the United States, however, to act as the mandatory in Armenia.

"4. Immigration restrictions by the United States will be no concern of the League. He regards immigration legislation as entirely outside the purview of the League.

"5. The League or executive council will have no power to compel obedience to its dictates as to the size of the army or navy of any country. After a recommendation as to size of armament, the countries involved must themselves act according to the convictions of their own governments. He made no suggestion as to what would happen if some nation should persistently refuse to abide by the executive council's ideas as to the size of the armament for that country.

"6. Action on any important question by the executive council must virtually be unanimous. Hence it would be unlikely that any such possibility as Japan being the mandatory power in Mexico or Great Britain in Venezuela could arise.

"7. Any nation which joins the League can

withdraw at any time by taking the proper steps to abrogate the treaties under which that nation joined the League. In this connection the President said he found himself, a Southerner who had rather approved secession, virtually the only one who had advocated some restraint on withdrawals from the League.

"8. The English colonies—Canada, New Zealand, South Africa, and Australia—are regarded so nearly independent as to be considered as separate members of the League.

"9. The League constitution, the President thinks, will be ratified in almost identically its present form, amendment being very difficult.

"10. The constitution for the League will be an integral part of the peace treaty.

"11. The League will not absolutely prevent war. It is only an approach to an understanding between nations looking in that direction.

"12. Joining the League is recognized as a certain surrender of sovereignty. 'Every treaty,' the President said, 'is to a certain extent a surrender of sovereignty.'

"13. The whole success of the League rests, in the President's opinion, on the good will and good faith of the nations.

"14. The five major Powers in the League would decide not only the personnel of the other four members of the executive council, but the length of their service on it."

*The Monroe Doctrine has, however, become a recognized part of the covenant of the League.—*Ed.*

According to history, even great saviors when unable to stand the pressure, could do no more than to lay down their life.

The signs of the times point toward breach of promise.

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MAZDAZNAN

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BANISHMENT ANNULLED

Police Court of the City of Leipzig,

P. R. 1. 47.

Leipzig, Feb. 12, 1919.

Mr. Attorney Dr. Rauth, Leipzig.

Herewith is revealed to you that the enforced Banishment of the Leader of the Mazdaznan Movement, Mr. David Ammann and his wife Frieda, born Brugger, upon the ground of stated conditions, April 24, 1914, has been annulled by the Council. Due notice of the order cancelling the enforced Banishment to the Interestants is submitted to you.

Dr. Wagler, Director.

MAZDAZNAN
SELF-DIAGNOSIS

To determine the *physical* base is rather difficult for a beginner, and for this reason we advise the student first to determine the intellectual and spiritual side of a subject, as in so doing the way to an accurate diagnosis is being paved. There are so many types of *physically* based. In some, the basic brain is confined to the sides of the head; in others to the rear; others again have it distributed all around the base of the head. Quite frequently, *physically based*, but intellectual in *high*, are so prominent in inclination that at first sight they appear intellectually based, their physiognomical lines favoring the latter decidedly—consequently, the deception. And again, the rear of the head somewhat flat, with brain forced to the sides, running into the spiritual propensities, with gradual ascendancy, make the subject favor the lines of a spiritually based, when in reality they still belong in the category of the *physically* based.

True, there is a type where nature induced a shifting of base during gestation, causing certain faculties to show up prominently, imparting thus to the one or the other basic lines.

Such shifting is largely confined to the *physical* and the *intellectual*. Wherever we

deal with that type—and they appear in great numbers—we find the possessor of a rather talented and exceptional nature. It would matter little as to whether they be classified among the physical-intellectual or the intellectual-physical, were it not for reasons higher than the mere comfort of the ordinary walks of life. In both types there is that yearning for higher attainments so strongly evident that unless met upon lines harmonious with the laws of nature, a talent is lost to itself, or to society at large.

For this reason we cannot lay enuf stress upon the necessity of a study in diagnosis right early in life, so as to direct the gifts, talents and environments unto pursuits most essential to a successful life, while deficiencies are overcome and the undeveloped or latent powers are directed into channels of usefulness, assuring greater results, and leading to perfection.

A *physically* based, if *high* in the intellectual inclination, quite frequently shows the second inclination rather low, and for this reason should learn to nurse the moral and ethical side by such exercises as are calculated to develop a liking for the spiritual.

The *intellectually* based, with the material inclination in *high*, finds it more difficult to yield to measures calling forth the ethical and moral propensities. To find a happy medium seems far more difficult for the intel-

lectually based than it would be for the physically based. Intellect is cold and deals with the material questions of life much more rationally than would the physically based, the latter retaining to an extent at least the animal instinct which leads him back to nature. The intellectually based questions, analyzes, becomes *détailler*, and only too frequently loses himself in minor matters, losing sight of the more important and practical sides of life. But once he does get into the spiritual side of his nature, he excels in many things over the materially based.

These two types, the physical-intellectual and intellectual-physical, are most prominent in every walk of life. They are the leading element. They control the judicial and ecclesiastical organizations. The bulk of the people are of the spiritual base with either inclination too low and too undeveloped to be of any consequence, except in rare instances, where as a rule, because of their exceptional gifts and illuminations, they fall prey to the ignorance and superstition around them, and, hounded by all, end as martyrs of their time, to be worshiped by future generations, who do the dead justice, but continue to harass the living.

The so-called better class is the kind to study. By better class we do not mean the leisure class, the parasites of society. Altho of one or the other base, the latter lack in-

clinations sufficiently lined up to determine character, altho they generally prove very temperamental and may do as subjects for the psychopathic and sociologic student who seeks to fathom abnormalities in nature. The better class is found in every walk of life—the office, shop, and factory, and wherever there is activity, mental as well as physical.

To study the common type, the bulk, the mediocre type, one may go to the ritualistic schools or stand at the corner and watch the throng as it leaves the edifice dedicated to the shortcomings of man.

To see the riff-raff and types of uncertain talent or misplaced confidence in self and humanity, one only needs to frequent movies, or study movie actors.

But to the earnest student, we would say: "First study the normal types which uphold the standard of life in every walk, because familiar with the three great and fixed factors, all other types, with their complexities, will be read with as much ease as the former, once the principle of diagnosis is sufficiently established."

CAMPFIRE GOSSIP

There are many new games on the market to kill time with, still none can beat the game of life, as in that play even the players get killed.

The world has not yet come to an end, but many a man has found himself at his wit's end, and the end of the rope.

Europe can learn from us, and we can learn from Europe, but should we follow suit, we would, too, be *eu-rope*, or *well roped*.

The majority of people do not care for the truth. They prefer to be lulled into negativeness, and have something "handed" to them.

No wonder John, the Revelator, continued to repeat: "Here is comfort for the Saints." He hoped his readers would be able to read between the lines, the same as in our days, our "great" statesmen add to everything they say and write, as well as do or undo—"As we *now* see it." In case they see differently, whenever moved by some spirits other than of God, they have an easy way of crawling out of everything.

Commodities taking a tumble in spring-time, rise in autumn—those that drop in the summer, ascend in winter. Such is a rule that has for an exception, the mere reverse. Watch and see, and you shall understand.

According to the thing placed upon the scale, the quality and volume is to be considered. Sometimes it is well to be skeptical; at other times, optimistic, pessimistic, egotistic, and so on. In that way we shall, at least, be able to pull thru.

Season Hints

July, the month of stars and stripes. Did you see them? Have you felt them? If not, thank the stars you dare to keep in the shade of stripes.

Eat? Who wants to eat when the heat of the day calls for a hot bath and a hot drink, with fine, clean linen ready to array our frame?

Foods must be cooling, refreshing, invigorating.

A combination salad, clabber with bread or lemonized milk will be about what the constitution would call for.

Seedless grapes for every temperament, but be sure you chew the pulp well; or, better still, have a grape squeezer.

July apples for the acidulous, the rheumatic, and all who suffer from pulmonary troubles.

Take the juice of two oranges and one lemon, and drop slowly into one pint of milk, beating the latter: Sweeten and spice to suit a normal taste.

Peaches are of value to the enaemic and nervous, but care must be taken never to eat more than one peach every three and a half hours. The less breadstuff with it, the better. A toasted cereal may be used advantageously.

The juice of half a pound of grapes to a pint of milk, flavored with a dash of saffron, will prove beneficial to weak kidneys and bladder.

Of salad stuffs there are plenty and to spare, but make sure not to use much oil, if any; arrange your salads so that you will not have to use any dressing.

Three apricots suffice to start a meal on; a few doughnuts or solarized bread should be enuf for those who desire to keep in step with the call of the season and enjoy nature.

All fruit juices, whether citrus or deciduous, combined with milk, and beaten into the latter slowly, create diverse, delicious and nourishing drinks.

All milk drinks call either for nutmeg, mace, cinnamon, orris root, mint or saffron. Use these spices judiciously, and you will obtain knowledge of remedial agents not found in pharmacopæia.

Sweet milk goes with any gourd, but not skimmed or buttermilk.

If you feel you have to have potatoes because they go well with fresh peas, string beans, and carrots, be sure you use them mashed with plenty of cream, so that they will run like slow molasses; or use small potatoes with clabber or buttermilk, in which case you will have to add a dash or two of nutmeg, while potatoes should be boiled with a few sprays of fennel or carroway seeds.

Raw new potatoes are efficacious to those who suffer from chronic digestive disorders. One potato at a time will suffice. Potato may be sliced or grated; with a little lemon juice added, will prove the dish quite palatable and quite effective without delay.

Sixty-five per cent. of food consumed during the hot season should be unfired; thirty-five per cent. may be fired; better still, just baked.

Every kind of melon is of medicinal value, providing that not more than twenty ounces are consumed every two and a half hours. Filling up on melons always taxes the kidneys, and where anyone suffers from urethral troubles, aggravates the condition.

July calls for liquid foods and plenty of baths. Hot teas will assist greatly in relieving the body of heat, and cool the feverish brow.

The reason we crave citrus fruits, particularly lemons, during the hot season, is because acidulous substances reduce the consistency of the blood. Garlic will do so, too.

It is permissible for a dish to first be steamed and thereafter baked, but it must be remembered that the steaming should be done at least six hours before baking.

Do not drink water when thirsty, unless you add at least a slice of lemon to each glass of water. Grapejuice, jellies and jams, too, may be used to an advantage.

The juices of all small berries go well with rich milk, sweetened with honey.

Honeydews, cantaloupes and watermelons must not be preceded or followed by water or by lemonades. It is best to use raw cereal with any of them if one desires to make a meal.

Cucumbers eaten in small quantities several times a day will not only prove refreshing, but they have the tendency of bleaching the skin. The trace of copperas tones the blood and with it brightens the skin. Keep cucumbers in a cool place, but not on ice.

Cucumbers and tomatoes together, made into a tiny salad, reduce the bile and quicken the liver.

Lemonades without sugar are to be recommended, especially if bran, rolled oats or rolled wheat and barley are used. One teaspoonful to every pint of water will suffice.

Raspberries with cream, followed by a saucedish of dry cereal, and a mild tea served with a slice of lemon, eliminate disorders of a delicate nature. Three weeks of such breakfasts or lunches will convince the most skeptical.

HARMLESS SUGGESTIONS

"Resist not evil" simply means we are not to be so dull as to meet evil with weapons of inferiority, but with means that will surprise the other side.

Too much law is like too much religion; both are apt to run into fanaticism.

All head and no heart is apt to run into anarchy, while all heart and no head is equally as dangerous to progress. To reform is one thing, and to conform is another. He who observes the latter fares well in his day, while he who holds to the former will die in dismay.

No one man, however divine, can remove social evils. But man can keep down the tempter as far as his own individual self is concerned.



Sermonettes

Possessions are material ballast which hinder one's ascension into the transcendental.

To live in the clouds is equally as abnormal as to live so closely to the earth that one feels like a dog chained to a hut.

Religion may not be a disease, but it does put many a man into discomfort and dis-ease, except those who administer it, for, like a physician, they never take their own prescriptions.

Better days are coming to him who is patient enuf not to measure time.

"The Lord is in His holy Temple, let all the earth keep silence before Him," thus reads an ancient text, and there is no doubt but the earth does keep its silence in awe, while man continues to break this sacred cord.

To kill the small microbes by raising big ones only increases the power of might, and the Scriptures say that "the second state is worse than the first."

"He who believes shall be judged," the Savior said, and the world is being judged indeed, for its beliefs are many.

"In my Father's house are many mansions" should be as comforting to us as to those in the days of the Savior, for it gives us the assurance that we do not have to pitch our tent beside anyone we do not wish to associate with.

"Poor you have among you always" is quite a rebuke, showing that our system, methods and tactics are wrong, or we would not have any poor, neither in spiritual nor temporal things.

There may be some truth in reincarnation, but it cannot be denied that it is deviltry that re-incarnates from generation to generation rather than godliness.

Quite a number of spraying solutions have proven a salvation to the higher order of vegetation, still no solution has yet been found to rid society of its parasites or its vermin.

The knowledge of ontology and ontogenetics leads to a better understanding of eugenics—the science which alone holds the key to all world's problems.

"All is mind" in the same sense as "All is God." Nature is not God—still, we see God in Nature.

A nonproducer necessarily has to become a reducer of his brother's accumulations.

The body is not mind—but mind is in the body, as each and every nerve carries the mind waves to and thruout the whole of the cellular system.

Altho man is an aggregation of successive metaplasia, conducted and controlled by evolutionary laws, the entity or ego still remains separate from all of the magical phenomena and retains consciousness independently of the operations of Nature.

God and man are identical as to divine origin, but the latter is expected to prove that relation.

Mother has the key that either opens or closes the portals unto the dominion to come. As she ascends, the world rises with her unto the Mount of Transfiguration, revealing the Coming Race.

A savage may be ignorant of man-made laws, but he, at least, knows to mind his own business.

Mind has power over matter only after the principle of the Universe and the laws of nature are sufficiently understood from a scientific standpoint, or by intuition.

Many a mind is mindless of the powers within, owing to the ignorance of corresponding relations.

When the prophet sounds the great truth, "Be still and *Know* that I am God," he leads man right to the very portals of assurance, imparting blessings of life and perfection. Introspect and recall to your mind the words of the Savior: "I and the Father are at one." Then straightway arise from out of superstition and ignorance and go to the Father, "who will give abundantly and without measure."

Creeds and beliefs are chains and padlocks that hold the struggling soul to mercilessness, and harden the heart to the still small voice within, deferring progress.

The majority of men may have cultured brains, but they still show savage hearts.

The world itself must be growing better in as great a measure as individuals are unfolding and developing to a higher state of consciousness.

aries, that is where the Black Hand makes its *big stroke*—enlarging upon diction. They give so many derivations, so many synonyms, so many inflections, so that by and by “*tree*” will not be “*tree*”; it will be *leaf*, and the *leaf* will not be *leaf*; it will be *fiber*. That is what synonyms do—change the meaning of the original word. Under such conditions, taking the new standard dictionary for reference, the revised portion will prove to be correct, but it’ll prove the transposition to be false, and deliberately so.

Altho the St. James Bible, translated in 1611, has many mistakes in it, and many misconceptions, many mistranslations, dealing closely with the letter of the law, losing, therefore, the spirit, the translators were, nevertheless, scholars; they were Greek scholars, Latin scholars, and Hebrew scholars. They gave the text as correctly as possible. Therefore, the older St. James Bible can be relied upon more safely than the later revisions. The changes now made show Latin influence. The changes are so blunt that anyone with the understanding of ancient languages, at once, stumbles onto it. The newer fabrications are wonderful, marvelous, astounding, and confound the senses.

But what we want to call your attention to mainly is this. There is a *Black Hand* back of these revisions, trying to mould the mind, paving the way for the future, so that

if you, altho in the right, when referring to the diction of the Commentaries, will find yourself at sea. But let them change! For, remember, reason, judgment, discrimination, consideration, deduction—endowments of the intellect, will suffice to discover fabrications, irrespective of change of time or the cunningness of Hades. But it is surely appalling. Now, you would think *scholars* would be *afraid* of imposing upon an intellectual world such tactics. Would you not be afraid to change just one single word in a dictionary? Would you take such a responsibility upon yourself? No, you wouldn't! You would be afraid to give a wrong interpretation. You would rather leave it to some others, being afraid to be quoted as an authority in such matters, because it is too serious a matter, dealing with things that concern the heart.

We wish to call your attention to Yehoshua, page 213:

"It is to be regretted that the hand of pollution has to be evident everywhere and is given latitude to tamper with the Scriptures as revision follows revision. With each new edition the changes made are growing bolder, distorting the original meaning beyond recognition, sowing the seed unto controversy and disputes to quite an alarming state, creating dissension.

"Here and there a synonym creeps in that not only modifies the sentence, but crowds

the spirit thereof into oblivion. Not content with nursing edition upon edition, and knowing only too well that such scribal manipulations by themselves are liable to detection, the dead languages themselves are being doctored up. Each new grammar undergoes a great many modifications, leading the scholar step by step into the index of a lexicon that reveals new constructions and definitions, gradually dropping the original ones like leaves bitten by an autumn frost.

"Provincial pronunciation of words has become quite universal, so much so that if the ancients were to rise they would be utterly unable to recognize their own tongue. We are fast progressing not only in mechanical inventions, but even to improving on dead languages, teaching ancestry how they should have talked.

"Supplementing the concept by synonyms diverts the trend of that and modern interpretation added distorts entirely the original text. The purpose of such methods can be readily seen, as nothing destroys a work quicker than a maze of contradictions. The earnest student soon tires of complications and unable to wind his way thru an enveloped labyrinth decides for an escape, as even the knowledge of an original text would avail one very little if the lexicon itself is doctored up to mislead the searching mind.

"May the unbiased mind ever remember

that there is a universal truth which will enable the just to overcome even these latter-day impositions and discover the nuggets of Infinitude within the tohu-va-bohu of Babylonian operations. In using Scriptures of the English version, the King James edition of 1611 A. D. is to be preferred, bearing in mind time, conditions, customs and motives."

You say: "Dare anyone tamper with Scriptures?" Dare they! What's to hinder? Fabrications have been common in every generation.

Abbe Constant Fouard in "*First Years of Christianity*" accuses Jewish authorities of forgeries: "The Masters of Israel were clever enuf to conceive that they could reach the multitude by calling the authority of Greek genius in support of revelation, and confirmed their dogmas by explaining them in the words of Pagan poets and philosophers. Thus by the use of suppositious works, Pythagoras, Hesiod, Homer, and Plato were made to preach in praise of Moses' Law and retouched the ancient verses with phrases of Jewish coloring. A fragment gives us an opportunity of studying this forger of antiquities at work."

Edersheim, 1816, says: "There are scarcely any ancient documents which have not been interpolated by late writers, or, as we might euphemistically call it, been re-cast and re-edited."

How general the falsification of signatures and documents had become, one learns to realize from *Jos. Ant.*, XVI, 10-4.

As early as in the days of Peter the writings of Christian literature have been tampered with. In II Peter 11:1 we read: "There are some that trouble you, and would *pervert* the Gospel of Christ. I marvel that ye are so quickly removing Him that called you into the grace of Christ, into a *different* Gospel."

In "*Modern Judaism*" we read that rabbinical writers did not deny fabrications. We therein read as follows: "The Rabbis assert that *the law gives them the power of adding or diminishing* in those things which pertain to the precepts or exhortations of the law, according as shall *appear* right (today we would say—"as we now see it") to the wise men of *each generation*, even if these wise men should decree the right hand to be the left or the left to be the right. The Rabbis further maintain that those things which are written in the Law require expositions to be derived from the Cabala, which they *fabricate*."


What liberties the ecclesiastic organization takes may be gleaned from the following account given by *Michael de la Roche*: "In the public library at Oxford, there is a copy of the *Babylonian Talmud*, printed in Venice, in ten volumes folio, which belonged to Selden. This copy had been *revised, conformably to*

the orders of the Inquisition, by a Capuchin who has obliterated all the passages relating to the Messiah, the Virgin Mary, the apostles and the evangelists, and all the places that mention the Roman Empire, which the Talmud calls the kingdom of impiety, or the impious kingdom. These obliterated passages are wholly illegible; the ink has penetrated the paper so that it is not possible to even read the words on the opposite page."

True, eventually we shall grow beyond the Scriptures, for neither salvation nor progress depend on their currency, be they true or fabricated. We hold with Jesus when annoyed by Bible-quoting scribes and pharisees: "Then search the Scriptures in which *you think* you have everlasting life."

At any rate, we have the "Open Book of Nature" to look to, and the object-lessons contained therein are far more inspiring than any book, for after all, books contain but a fraction, a fragment of what we find in the book written by the indelible finger of God. And in so far as true religion is concerned, it is certain that religion is not because of Scriptures or of ecclesiastics, since *St. Augustine* (the church's foundation) admits:

"What is *now* called the Christian religion *has existed among the ancients* and was *never absent* from the beginning of the human race, until Christ came in flesh. From that time on, the true religion, which had *already* existed, *began to be called Christianity.*"



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

I am about to fill my Cup with Wine;
With two or three full Cups I will design
To be divorced from ancient Truth, and then
To take to wife the daughter of the Vine.

* *

Join Old Khayyam, and leave it to the Wise
Who talk of Hell and Hopes of Paradise!
Life flies—that's certain, all the rest is—
Lies;
The flow'r that once has blown, forever
dies.

* *

The mighty Sultan Mahmud, making war
On India's poor and scanty hordes, did pour
His glorious army. Defeated, conquered,
They were compelled to thus profess his
Lore.

* *

Drink Wine, and banish all anxiety;
Shun all the creeds and from beliefs do flee!
God's wondrous alchemy cures every need,
And thus destroys all pious trickery.

* *

Koran does claim, there's wine in Paradise,
And pretty maids for him who saintly dies;
Permit me Love and Wine, while here below,
The future Bliss grant all Thy saintly
Wise.

* *

Below this cloudy vault the Weary moan,
And Jihun drives their tears to depths unknown;
Why! *Hell* is nothing but our grief that
burns,
And *Heaven* all our good that we have
sown.

* *

At first God's Pen wrote plainly what
shall be,
The good and bad for you as well as me.
So all the pray'rs and tears will not a dot
Blot out of what He wrote in His Decree.

* *

When first the sunny steeds were saddled,
and
Parwin and Mushtari took up their stand,
That day our course was fixed. Can we be
blamed,
Since Fate has fixed our lot?—Mind it, my
friend!

* *

Whene'er I cling to tendrils of the Vine,
The Dervishes my way to scorn combine;
I hope some day my clay will make the key
To fit the Door to caves filled with their
wine.

* *

Has then, indeed, a Gracious God designed
To take a senseless Clay to form a kind
Of man of it, and grant him consciousness,
Then put him on this earth—a bitter Life
to find?

* *

I better, in the tavern worship Thee
Than go before the Mihrab—Thee to see.
As I was formed by Thy creative Hand,
Thy right is: either burn or cherish me.

* *

(To be Continued in Next Issue)

Systematic Theot

By Zarlivana Marvin

Lesson Six

The care of the body belongs to the "C" class, and it should be kept in a good state of cultivation. The nervous system plays such an important part in its relation to the mind that we cannot afford to indulge in anything calculated to disturb or upset its equilibrium. Many of the sins of humanity are traceable to the ills of the body. One who is able to prove his theory by actual demonstration holds that immorality among women is often caused by diseased physical conditions, and he treats the physical, after which the person no longer desires to sin, and becomes morally clean. Of course, this applies to both sexes and is a much better solution to the problem than the destruction of sex, which is so distressing to the soul, or real entity.

Diet plays such an important part in the health of the body that I could not explain my views and actual demonstrations on this subject without saying, in the words of Sarah Bernhardt: "*I am a vegetarian.*" Many people who look back to the Garden of Eden, so

beautifully described in the first chapter of Genesis, with longing for purity as it was in the beginning, overlook the statement made by the Creator: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." So we know that God intended man to live upon vegetables, fruits, grains and nuts, and that to return to that divine diet would work wonders in the body.

Many scientific men by partaking of food sparingly and systematically have lived to a great age, accomplishing wonders, while gluttons have died early, leaving nothing of value behind them. One must keep their appetite within bounds, even on a vegetarian diet. One should know the proper combination of foods as suited to temperament, and for that reason consult a physician who is himself a vegetarian. I know one who demonstrates it so that if I were in doubt, I would ask him; but there are plenty such. The one I speak of stands high in the medical profession, is obliged to work at any or all hours day or night, and yet instead of growing older, he looks younger all the time. The wise man spoke truly, "He that ruleth his own Spirit is greater than he that taketh a city"—and this may be said of the appetite. All people do not find the same satisfaction in self-denial, and some advise it who do not practice it.

I have many good friends who will claim that with proper thot control we may be able to reach the heights of intellectual achievement, without regard to the diet. To such I would say that the conservation of foods and high cost of living force upon us the necessity of making a careful selection so as to live happily and comfortably on a small amount. We hope that high thinking, instead of high living, will be the rule among those able to meet the high cost of living and able to maintain their past habits of luxury if they choose to do so.

The past war, in the matter of generosity, has called that latent power in the hearts of our people to the fore. The needs of the hour demand systematic thot in every department of life. In the years of peace and plenty people have drifted into careless habits of waste and prodigality of money, time and strength. Women are being called upon to fill places left by men, and in order to do this and keep the wheels of business moving, they must needs use careful thot and learn to save their strength. They have to cut out late hours, tight lacing and high heels if they are going to do men's work. They must give freedom to the body in all its movements, restrict the number of garments to be worn, so as to save time in dressing, and devote that time to the arranging of their hair becomingly, for the attraction of a woman is heightened greatly

by the dressing of her hair in accordance to her type.

Find out from those who have made it a study what style they advise. Try it; look at yourself from all angles; be pleased with yourself, and other will be. For that reason you do not have to adhere to the prevailing modes, unless you choose. Happily the times admit of great latitude in hairdressing, as well as in the cut of your garments.

Simplicity is the keynote; let us hope it continues to be so.

Know that your own taste is good and set about proving it to others.

Strengthen your will-power by adhering to your purpose in everything, especially with salesladies and dressmakers.

Cultivate individuality; it is more than fabric. Taste is not always expense; it is suitability to the occasion and harmony with the thought of the wearer.

Remember that society is maintained in its present high standards by the self-control and will of women.

Be glad you are a woman; lose no opportunity of proving your worth, and no longer remember the old orthodox prayer: "I thank thee, O Lord, thou hast not made me a woman."

Cultivate ease of manner and movement, charm of voice and smile.

Do all things well, firstly, for your own

sake, then for those who love you, and, lastly, for the sake of the world at large.

If a color appeals to you wear it and be grateful, remembering that the rainbow is a sign of promise, and when you are arrayed in any of the colors so beautifully blended in it, you also give promise of making the world better and more beautiful, and that the floods of adversity will not overwhelm you.

Do not lose your temper over trifles and jerk or throw your clothing about. If you do, the same temptations will assail you again in the same place. You will never look well in that garment. Unseen forces will forsake you if you so far forget yourself; it is these little things that result in the spoiling of the soul, and after all the soul is the real you, and your body is the garment. So every impatient thot, every unkind thot, leaves its mark upon the garment—your body. Your face, the index, ever tells of the trouble.

The ancients had a custom of laying their hands upon their mouth to refrain from speaking. And a wise man said, "If thou hast thot evil lay thy hand upon thy mouth." It were better still not to think evil, and then there will be no occasion to humiliate the lips by offering restraint. The soul is nurtured and strengthened by the intellect. A soul that might have attained grandeur and nobility and returned all favors and more, by virtue of its own expansion, giving forth light,

sealed within its portals is dwarfed by a degraded intellect, dragged in the mire and obscured for lack of help on the part of the mind, and is finally overwhelmed. A very sincere one indeed has exhorted us to "desire the sincere milk of the word that you may grow thereby."

Now, it is the part of the intellect to gather food for the soul as the bee gathers honey and stores it up for future use. The bee would not stop at the dung heap, neither should the mind entertain that which is vile and unhealthy food for the soul. Truly every man and woman has a throne and a principality wherein they may reign supreme within themselves. And it is possible to build a wall about it that the enemy of souls cannot scale or tear down, and have a watchman upon the tower proclaiming that "The morning cometh, and also the night, if ye will inquire." That is, have your faculties trained to alertness, usefulness and activity, so that you may never be surprised. Have your *listening posts*, as they call them in France. It is not necessary to conjure up thots of danger and cry "Wolf" when there is none, but be prepared for any emergency, conscious that you have strength to stand. If you entertain this thot long enuf you begin to shape your own destiny, reap the fruits of what you have sown, and be remembered by what you have done.

The necessity for women taking men's places having arisen, it will depend upon the women themselves as to what the effect upon their offspring will be. If they go into it with the spirit of Spartan mothers, courageous, determined, recognizing it as a duty to the commonwealth, and do it willingly, governing their lives accordingly, using moderation in all things, it may result beneficially to the race. The sons of mothers who sacrificed so much for our Civil war have been the greatest organizers, financiers and Napoleons of commerce the world has ever known. The fortunes they accumulated have poured millions into the public treasury to meet the needs of the hour, and millions more are to come.

In the building of the walls of Jerusalem under the management of Ezra, it is said, "The people had a mind to work." They certainly have shown the same spirit in winning the war. Women have taken on work that almost doubled their labors, and yet they do it willingly and well. Everything is done better that is done gladly. Women are no less patriotic than men. One suffers in battle, the other at home. He is willing to give his life. Her love and encouragement go with him while she remains at home to labor and to serve.

Care of the body and hygienic measures, with a mind under control, will help to bear

the strain on both men and women. In the settling of the states west of the Missouri, largely by foreign immigrants, they deemed it expedient for women to labor in the fields; indeed, men could not be had. The women had toiled in the fields at home, but they were mere truck gardens compared to the great grain fields of the prairies. Mothers gave heated milk to their children and the death rate among infants was appalling. The mothers whose daughters were spared to them, shielded them from drudgery as they increased in wealth and labor-saving machinery was acquired. I asked one old mother why none of their daughters were as healthy as those who had borne the burden and heat of the day. "Ah," she replied, "they eat too much, have too many sweets and goodies. They are not contented, they want to travel and live in the city. No one can be well who is anxious about something all the time."

That old mother was right. Anxiety is written on girls' faces these days. But they are not suffering from over-eating; it is wonderful how patriotic and self-sacrificing these dear girls are and how little fuss they make about it. How we do love these young girls walking in parades, selling, knitting and doing a thousand and one things to help the cause of liberty.

Systematic breathing as well as systematic thot is to be practiced daily. It is just as

easy to breathe deeply as otherwise, only it requires that that belongs to the body, or to the "C" class. Now what a satisfaction to know just what class you are in and that all things pertaining to that class are to be benefited thereby. Deep breathing and exercises not only benefit the body but relieve the mind, giving it rest and strength. Now you will feel as strong and confident as the man starting to run a race, stripped of all superfluities. At such times we must be alert to the call of duty, whatever it may be, making sure it will be a pleasure and not a burden. A man in this frame of mind may feel assured that: "He shall be like a tree planted by the rivers of waters, whose leaf fadeth never, and whatsoever he doeth shall prosper."

*We must heed the call that our Father sends,
More than of child or spouse or friends;
More than the cry of hunger or lust;
We must learn to be Masters, we must, we
must.*

I feel that I might with propriety give some of my own experience here. An accident followed by a lingering illness compelled me to pass thru one and a half years in bed prior to the first of May, 1917. I had been unable to be raised up in bed even to eat. My usual weight was one hundred twenty-five pounds, at that time it was about seventy-eight. I could partake of very little solids, but milk is well suited to my temperament. My spine

was useless, one limb drawn and bent at the knee so that it would not straighten. Many doctors of scientific ability pronounced me incurable, my own family gave me up, but not so with myself. I breathed systematically and prayed systematically, and never gave up hope of recovery or lost faith in God. I was thankful for good thot from whatever source it came. I suffered a great deal of pain at that time over my entire body, caused by the muscles drawing in knots.

A priest visited the hospital, found me in those terrible cramps, and he said: "How you are suffering!" I replied, "It seems to be God's will." He answered, "No; it is not!" and from within I heard one word, "Faith." I grasped it. Following his religious impulse, the Father prayed. I followed mine, and *breathing correctly*, instantly the cause of that trouble was removed—never to return. After that I asked to be propped up in the bed and asked for some sewing to do and to be given a pencil and paper to write. All this was granted in May, 1917.

Now it was December 29th. I had hoped for some manifestation on the 25th, as I remembered with longing the Master and the Household of Mazda. But here was my guide quite unexpectedly after so long a time. He said, "You are ready," casting a mantle about me, for I was not conscious of

any other raiment. I had, metaphorically speaking, dropped everything. We were in space. The golden curtain was in front of us. It slowly parted, revealing the glories of the Infinite. At the same time I felt streams of healing power run thru my entire body. My spine straightened, my crooked limb lengthened and became limber. I was made whole. I raised my arms in gratitude to my guide. "He was more comely than the children of men," and before me sat one on whom to look dazzled my eyes. I bowed my head and worshiped. Zarathushtra now led me to a tree, under which sat Buddha. He arose to welcome me, and at the same time he gave me a great key in my hand, saying, "Sympathy and charity shall go with thee," when, lo, another joined us, and I said, by way of greeting, "Allah."

Every morning I had been praying at sunrise and speaking "*Il-Elo-Him*," written by Dr. O. Z. Ha'nish, adding to it, "Jesus, thou Master of the meekest thot, teach me humility I long have sought, Jesus, Jesus, Jesus, *Il-Elo-Him*."

I was rewarded. In the midst of this great exaltation I felt humbled. The representation of Allah pointed to the wonders about me, saying: "Behold the inheritance! What is thy lineage and title?" I answered, without hesitation, "I am! I live, a Zoroastrian. The way unto perfection was taught

me by Zar-Ha'nish. I think *a part* of my name is Anna." And I heard a voice saying: "Zarlivana." . . . And all answered, "Be it so."

At dawn the night nurse came and turned on the lights. The dear old lady in the cot to my left cried, "See the morning glory, she has been praying a long time." And pale, wan faces turned to me for the usual morning greeting. I jumped out of bed, crying, "It is done! I have been healed! I am well! I am strong!" And I ran to prove it, at the same time singing, "I am the kisses of the sun, I am the tears of rain."

I was yet to learn how great a triumph I would score with *materia medica*. Since the officers had taken their seat in September and the entire staff was reorganized, I had been treated with the greatest kindness and consideration. They are noble men and gentlemen, as well as learned men. My literary ability was recognized and they would gladly, had I consented, banished my needle entirely.

And I was questioned about my simple diet that excluded meat. I told them I had been a vegetarian for eighteen years. That when I first came here I had suffered and even shed blood from my lacerated mouth when they tried to force meat down me. I told them I was immune from contagious diseases. I had to prove it. Typhoid, erysipelas and diphtheria patients were placed

beside me. I cut down on my bread and vegetables, at the same time increasing my eliminators, especially oranges, lemons and olive oil. I was rejuvenating, for nothing disturbed me. Others murmured that they could not have such a complexion and clear mind. They were willing, like the mother of Zebedee's children, to sit with me in my kingdom of love and happiness, but they were not willing to drink of the cup that I drank of, and be baptized with the baptism that I am baptized with. A certain rich man went away from Jesus sorrowing for the same reason. He would not give up everything.

On the 29th, before breakfast, I wrote three friends of what I heard and saw. The medical staff was amazed to find me nimble, almost running up and down stairs. It was then I was questioned concerning my faith. I must be a "Christian Scientist; a Dowie-ite." I replied, "No, I am a Mazdaznan!" "A what?" "I am a pupil of Dr. Ha'nish." "You don't mean it!" "I certainly do," I replied, "and what is more, I am proud of it, for it has done for me what was promised."

That was the first time I had mentioned the Master's mortal name to mortal ears. Now my point was proven after three years and a half of silence. He need not be ashamed of me. They told me I was free,

since I was no longer ill, but they regretted to part with me, for I had their respect and admiration. I have more than that. I have the witness within that I am born again—and born of the Spirit.

(To be Continued in Next Issue)

JOLTS AND JARS

Some evil tongues have it that the Goddess of Liberty is cracked. No wonder, to cracked minds everything is seen from the compass of their own vision. Still cracks can be mended whether material or mental, now that we have advanced in electric welding, which surely is an improvement over the coarse means used during the days of the inquisition.

The study of civics will supplant theology since the former is the call for present needs.

Not unless we have a state church can religious orders be issued.

Not until *every* man has become a politician, and every man takes a hand in politics, while the young are trained for primary work, will self-interests cease; but even after the end is attained, we dare not let up on politics, lest the adversary step in again to reign for another thousand years. At least that is the way St. John, the Revelator, looked at it.

Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

THE OBJECT

Anatomically speaking, all beings in manifestation are fundamentally based in the procreative functions; and yet it is astonishing how ignorant the ordinary being is. What does mankind in general know and understand as regards the sexual organs and their proper use and object?

One may say, and that truly, that there is no excuse for the appalling ignorance that pervades human society in this enlightened day upon a subject of such vital importance. However, it is a fact, and no matter how reluctant we may be in recognizing it, it would certainly be the height of folly to deny, much less ignore, this great fact.

Before conditions can be changed for the betterment of mankind, measures of an educational nature will necessarily have to be introduced that will elucidate this all-important subject and reveal to the honest searcher and earnest student the proper use of the sexual functions.

It may not be too broad an assertion to make when it is said that the whole world

is still held in bondage by its lower animalistic tendencies; but to such there can be no upliftment. It is to the aspiring mind that has shaken off those earthbound chains that a new and better recognition comes—a recognition of life and its true object—its boundless possibilities. To such a new era opens before their eager gaze and blessings undreamed of await them. All those interested in their own individual growth and development will gladly join hands in a work that has for its object the advancement of higher educational measures, elucidating many of the yet obscure points which still cast a veil over the true object and purpose of the sacred functions of life.

Much is said these days about "Birth Control." We hail all such agitation. It is a beginning in the right direction and proves that even in a sin-steeped world there is a stirring of those static waves of slumbering ignorance. When men and women have learned *Self-Control*, the problem of Birth-Control will take care of itself as a natural sequence. The solution of the mystery of life, with its manifold problems that have perplexed even the wisest of the wise thruout all past ages, will be solved when man has learned the art of self-government. Again that ancient maxim stands out before our mental vision:

"MAN KNOW THYSELF."

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXIV

Mystery Tribe

There are "unknown" tribes, tongues, or peoples in about every continent. Every now and then a globe-trotter comes "home" to tell us of discoveries, some almost unbelievable as Roosevelt's "Unknown River." There are places in Europe that disclose backwood country folks absolutely unlike the people among whom they live. Not long ago a "tribe" was discovered in India enjoying the fairness of the Caucasian type and a complexion clearer than Venus and in their habits and customs they betray the European. Where they came from and how, and to give an account of them, are the problems for scientists to solve that we may know more about "the ten lost tribes." The land of Gobi and inner China seem to harbor a great many "mystery tribes" that have come to our notice within the last nine decades.

This new "mystery tribe" is of great interest to us all because as students of the Aryan Race, we welcome every crumb that falls

from the "table of tribality," not only feeding the flames of knowledge, but making the path unto understanding more smooth.

This particular "mystery tribe" arouses exceptional interest due to the fact that they are known to themselves and their neighbors as "Tu-ren." At once it dawns upon the student that here is a tribe, or at least a portion, of the warfaring Turanians (Toras), who, perchance, amalgamated with a portion of the "Iranians," breaking away from the hostile stock of either and seeking more peaceful provinces where they might exercise their civilization and make welcome other fugitives.

The strip of country to which the "Tu-ren" are confined is about the extent of New York State, and bounded on the north by the province of Kansu, to the south by Burmah, Yunnan, and Kweichow, in the east by Szechwan, and the west by Tibet. "Tu-ren" means descendants of the fair, or literally all "Children of the Rising Sun."

The many valleys, surrounded by mountains attaining a height of from 6,000 to 18,000 feet, reveal to the stranger well-cared-for gardens, groves, orchards, farms and homesteads that would be a pride to any community, even to those living in New England, which is no farther remote than 15,000 miles from this garden spot of the earth. This land is well sheltered and pro-

tected by a natural wall, holding at bay any possible invasion. The frontier of the country, and possibly the only accessible point open to hostilities, is fortified by quaint stone structures resembling the castles of the middle ages, and they are manned by natives armed with weapons resembling the blunderbuss of antiquity. These castles of fortification each have a flag flying topmast, but they are not flags of national pride revealing any tribal patriotic significance; they are "prayer flags," hoisted in praise of the deity who grants protection.

It is conceded by Chinese writers that the "Tu-ren" were the originators of gunpowder, for China, attempting to rule these people, experienced that the gunpowder of Tu-ren was far superior to their own.

To some Chinese tribes the Tu-ren are rather hostile and show suspicion as well as offensiveness; to others again they are very hospitable, especially white men whom they shelter with the sacrifice of their own comforts.

The architecture is distinctly foreign to that of China, and in many respects resembles the feudal castles of Normandy. In other respects, the lines are characteristic of the tastes of Babylonia or Persia, and even that of Palestine and Egypt. The threshing of grain, drying of fruits, making preserves and sorting legumes is accomplished upon

roofs of houses, the same as thruout Syria and Arabia. The houses themselves are rather primitive in appearance. Four walls rise before one's gaze with but one door and one window which is to let Korshed peep in at early morn and at the same time answer the purpose of a chimney to give the smoke and odors liberty to escape to the open. Very little furniture and still less rugs complete the average furnishings, so that it takes but little for a young couple to feather their nest.

From the distance these settlements give the appearance of thriving industrial or manufacturing cities, for huge chimneys or smoke stacks rise most prominently above the buildings. Close inspection will show that these smoke stacks are for the purpose of curing vegetables, fruits, meats, and fish, which are suspended tier upon tier the entire height of the chimney.

Every man in the country of Tu-ren is "a law sufficient unto himself," and differences are fought out in duels which seldom occur, as the winner has to feed, clothe, and house the survivors of his dead adversary thruout the length of their lives. In many respects, these combats resemble the tournaments of our middle ages. These duels are fought seated in the saddle, using as weapons blunderbusses, spears, bags filled with stones, and broadswords. The enemies challenge one another, and at a given signal ride full tilt on

small, wiry ponies at each other. It is seldom that both combatants escape alive.

Almost every type of mankind, including pigmies, may be found in Tu-ren. Here we find men and women resembling negroes, Redskins, Hindus, Gurkhas, South Sea Islanders, every type of European caste, and many races collected from all quarters of the earth.

The most cosmopolitan city or country in civilization can hardly offer as much variance in type and texture as Tu-ren. An ethnologist may find here an El Dorado of exploration and a bonanza to satisfy his thirst for anthropological knowledge.

There is no principal head or sovereign like unto other Chinese provinces, to govern these people. Each tribe has its own chieftain, and all their affairs are conducted upon democratic principles that know of no diplomatic interferences or political bosses to dictate to candidates and furnish them to the people as would a grocer canned goods or paper bags.

Altho Tu-ren enjoys such great variety of human expressions and racial extension there are, nevertheless, two principal tribes that seem to hold the balance in mental and physical power. The Lolos seem to be the most numerous and subdivided into a great number of smaller tribes. The Minos differ not only in racial tendencies, but also in their

moral and ethical concept, some adhering to polyandry, others to polygamy or both. All speak a patois of Turkestan and Tibetan, with terminations that betray Iranian influence or descendancy.

There is much speculation as to how these various races and tribes collected in that particular strip. Some ethnologists hold that they represent all the warring tribal elements that have come into the continent of Asia and driven by the Mongols, made their last stand in this natural refuge between India, China and the northern part of Asia.

As to religion they seem to be animistic and resemble Llamanism, no doubt due to the close contact and communication with the latter; however, they are open to conviction and prove to be ready listeners to any message approaching reason. Because of the Aryan blood present, it is but natural that their hearts should be open to the gospel message.

The principal occupations are farming and ranching. Large cargoes of wool and hides are sold to Chinese traders in exchange for staple goods and raiment.

The leading tribes are neither Mongolian nor Tartar in race or nature; they have desires for the very best procurable, showing good judgment and taste. They prefer European or American manufactures as do the Chinese, who offer an unlimited field to

American culture and American goods. The population of Tu-ren is about five million.

A few hundred miles farther from Tu-ren near Sungpan is to be found a tribe absolutely unmixed, purely Caucasian, with tastes and habits decidedly European or American, except as to apparel, which is characteristic of the country. These people are a remnant of the Iranians, who got into the wilds of towering mountains, canyons, and valleys during the turbulent times of a general wave that swept over the greater portion of humanity. Driven from pillar to post, they found a haven of safety within these walls of seclusion.

It is from these "lost" tribes that we may learn of the original incentive of nature's laws within the process of human evolution and understand the ways of an Infinite Intelligence and His designs in furthering the advance of a race destined to inherit the earth.

These Sungpanians, altho living in seclusion, forgotten as it were by the world at large, nevertheless, advanced as far as advancement under limited conditions was possible, and only need to be given an opportunity to apply their latent powers, which are equal to any of our advanced tribes upon whom fortune has bestowed far greater blessings. With their monogamy and poetogamy side by side, and with their freedom

of thot and word, one would be lead to the hypothesis that these people had been driven into remoteness during the great religious wave in 6800 B. C., when all of Iran with its numerous principalities waged war and unbounded destruction. The religious views and moral code betrayed primitive Zarthushtrianism, there being none of the tenets of denominationalism nor Mohamedanism present, even in a faint degree—thus proving that their breaking away from the parent stock of the Aryan Race had taken place in remote days.

Both the Tu-ren and the Sungpan people are of exceeding interest to us, as it shows that a polyglot nation like the Tu-ren can live in common and still retain their racial distances, refraining from miscengenation, to a great extent at least.

Furthermore, it will show and prove that blood will tell, even tho people have been practically cut off from communication with the outside world, for neither of them ever heard of the Japanese-Russian, nor the recent world war, to say nothing of the aggressiveness exercised by the Nipponese.

(To be Continued in Next Issue)

Altho schooled and trained, the average mind is still miasmatic, unorderedly and void of discipline.

FOURTH OF JULY

Another Fourth of July is at our door with its Declaration of Independence laid out and lived up to by the Savors of the Thirteen States of America, who so nobly and bravely stood for that dearest of all heritages of the progressive individual—Freedom and Liberty. Many and great were the responsibilities of that era. Study the lives of but twelve of those makers of a new world of thot and possibilities and you will be astonished to see the new picture painted of those characters and the epoch in which they lived. True knowledge is not gained from the history of the United States, you must patiently study the individuals that made the history. You will then have a new vision of the Savior Nation, and a new and larger understanding of the destiny of the United States will spring in your thot and heart just as naturally as a season calls out its own kind. We must take the knowledge gained by the ones who lived up to the need of that day and apply it to the crying need of this day. They had little to command in men or money, but they were blest with the thot and desires of the Savors of all the ages back of them, and the Spirit of the Times was there with that mighty power before which the Adversary is helpless. By their unflinching stand those characters won

a place for this Nation and themselves—a place that shall stand for all time as the Savior Nation of the great Aryan Race.

May those of us who cannot visit Mount Vernon, where in truth we seem even now to breathe the breath of freedom, go there in thot and gather new courage and a new power to stand for perfect freedom and liberty for all mankind. And remember that had there not been incarnated in that great soul the uttermost simplicity of desire and that simple, kindly, truth-loving nature, he would never, never have been named and revered as the Father of his Country. Let us not talk on this occasion of honoring George Washington, for we can honor no one, but let us arise and stand for the same principles that he, with many others, stood for in those days.

Truly history is being written so rapidly this year that one can scarcely realize how momentous are the events. It has been said that Benjamin Franklin's "Poor Richard's Almanac" contributed more to the forming of the American character of those days than is realized. It is said that it was studied in almost every home, and thru this simple medium a better standard was set.

May we again be reminded that it will need characters to call order out of chaos, and again to stand for principle and with it mold and build character.

STUDY OF MAN MEANS EMANCIPATION

Could our attention be called to a more fascinating subject than the "Study of Man?" Let us endeavor to give some thought each day to this subject, and at the end of twelve months, a review of the information thus gained will find us with mind broadening, and with a better understanding as to the purpose of life. The libraries will aid us much in this course of study of our Twelve Tribes as classified in the January issue of this magazine. We can thus learn of the physical contour and the great possibilities of the countries under advisement and see in the peoples pictured to us much for our information, while tracing history will do a great deal towards making us tolerant. But let us never forget the Open Book of Nature, God's greater library, the earth and all its inhabitants, the sky, and behold everywhere His handwriting in object lessons which never change.

If we live in the country, and our daily task lies among the things called out of the earth, what lessons the soil, the rock, and the plant may teach us, if we but stop to listen. To the seeker after Truth, the Voice of Nature will speak, and thru conscious thought, we will sense our relationship to all things. Watch the animal and learn lessons that open wide our eyes, for where the meddlesome

hand of man has not interfered with the animal's natural instinct, we discover many laws illustrated which will tend toward our enlightenment. If we live in the crowded haunts of man, there we espy representatives of all the Twelve Tribes. Looking into the faces, watching their movements, gestures, considering their temperaments, their speech will hasten our development, and with it we discover means that lead to understanding of better way to live. No really intelligent being could say that the mighty Creator ever intended certain specimens to represent His supreme effort. The sights may be likened to a renowned architect, whose plans are executed by ignorant artisans—a building erected on the basis of the Tower of Babel—unable to stand the test of time—disintegrating even before completed.

Thru our study we shall be astonished at the simplicity of nature's laws and will learn by observation to know it is owing to the thot of complexity that we have lost our way, while in simplicity, we shall recognize the way out of the maze of self-imposed illusions.

The little bird singing its song has never lost the simplicity of its being, consequently never gets confused in its life work. The bird remains true to principle, and allows no one to impose inventions upon it.

It will be most instructive and interesting

to take up the Table of the Twelve Tribes, as given in the January issue. Study the groups individually, and thus become familiar with their particular characteristics. We shall see looming up before us that great family of which we are not only a part, but each and everyone of us as its sole representative, the reincarnation of a whole race in one single individual. Max Muller said of the Study of the Sacred Books of the East, that they would "open a new view of the history of the human race to which we belong, with all the fibers of our flesh, with all the fears and hopes of our soul." We say, the "Study of Man" pursued with the desire to know first of self, and thru that knowledge, find the key to unlock the door now closed regarding our greater relationship to one another, will solve the problems of life for the Aryan Race, paving the way to mutual understanding, yes, even the longing of our hearts—the Federation (League) of Nations.

TOO MUCH TALK

"When the war is over I will stand no nonsense from America," said the Kaiser. Senators who talk too much nonsense better beware and take to heart the following:

Pretty Poll was sitting on his perch and little Fido was dozing on the hearth rug. Nobody else was near. Poll finally woke up and

said, "Sic 'em! Sic 'em!" Fido jumped up and began running around the room and leaping into windows, hunting for something to "sic." Poll got excited and came gradually down off his perch, still crying, "Sic 'em! Sic 'em!" Soon Fido espied Poll, and tore him all up. At last Polly escaped, climbed up on his perch again, straightened out his feathers as best he could, and remarked, "*Poor Poll! Damn fool! Talk too much.*"

HARVARD PRESIDENT ON SENATORS AND COVENANTS

President A. L. Lowell of Harvard university says: "By the treaty of 1903 we guaranteed and agreed to maintain the independence of the republic of Panama, and by the treaty of 1916 we guaranteed the independence of Haiti and agreed to lend efficient aid for its preservation. Finally, between 1914 and 1916, the United States made treaties with 20 nations to refer to arbitration disputes 'of every nature whatsoever' and not to go to war until after the award. It is a little late in the day for opponents of the covenant of Paris to discover that its treaty obligations are unconstitutional and hence that all the foregoing treaties are null and void. This is particularly true of those senators who voted for many of these treaties."

A CORRECTION

The song, "Hear Ye Nations," in the April issue should have appeared in this form. Still, correction is good, especially so, when there are faults to be adjusted:

HEAR YE NATIONS

Forth goes the call of the Aryan Race,
In exultant love and triumph.
Thy wayward steps forever retrace,
Ever singing: *Federation.*

The Twelve Tribes now with glad hearts do hear
Thruout lands and over the seas,
The mighty message dispelling fear
Ever seeing: *Federation.*

Woman now in living music wrought
Is to wear mother's halo, bright;
Thru them Saints, Saviors to earth are brought
Ever living: *Federation.*

In Union lies freedom's holy right,
Man must proclaim God's dominion,
Peace universal, the guiding light,
Ever proving: *Federation.*

CLIPPINGS

They have just put on exhibition in the American Museum of Natural History a memorial to a man whose life offers a fine lesson for all young men. This memorial commemorates Lewis H. Morgan, who accumulated some property, but whose principal achievement was in the study of his fellow men and of their progress from savagery to civilization.

Out of his study of the American Indian Mr. Morgan developed, to the astonishment and delight

of his readers, the whole story of the upward march of the entire race of man in all quarters of the globe. For centuries philosophers and humanitarians had been writing and discoursing in a random way about savages, barbarians and civilized men without discovering the law of progress that led from one to another. Mr. Morgan found such a law, and so gave new and definite meanings to the words "savagery," "barbarism" and "civilization," and his definitions are now accepted by the world of scholars everywhere, altho put forth only some forty years ago.

HOW MAN CAME UP FROM SAVAGERY

Before explaining how Mr. Morgan's life serves as an example of special value to young men, it may be useful and satisfy curiosity to state briefly the outline of his classification of the stages by which man has marched upward. The first stage is the "lower period of savagery," in which man is little better than a brute, living on whatever raw edibles nature furnishes, without invention, industry, art, ambition or reflection, and in social organization below the ants and bees. At this point articulate speech was probably slowly developed, and the period may be regarded as entirely prehistoric.

The next period is that of "middle savagery," marked by the beginnings of the use of fire and the appearance of the germs of inventive art, stimulated by the carnivorous instinct, which is regarded as having led first to fishing as a means of supplying the larder. In this stage man is supposed to have begun to spread from his centers of origin, following rivers and sea coasts.

INCREASE POWER OVER ANIMALS

Third comes the "upper period of savagery," marked especially by the invention of the bow and arrow. Men then became hunters as well as fishers, and not only did their power increase over their contemporaries in the animal kingdom, but they

were enabled to spread more freely over the land. They were now ready to advance to a higher stage, that of barbarism.

That which marked their passage from savagery to barbarism, according to Morgan, was the invention of the art of making pottery. He chose that as his test for the reason that the making of pottery, however rude, implied that men must then be living together in settled groups, or villages, where the use of fire for cooking was universal, and where it would quickly be found that the clay linings and coverings of cooking holes and cooking baskets were hardened by the fire, and could be used as permanent vessels.

The development of pottery helped man upward by awakening his artistic sense. It is observed yet today among barbarous tribes that skill in shaping and decorating pottery is the surest indication of civilizable qualities.

Barbarism, like savagery, is divided into three periods. First is the lower period just described, marked by the domestication of various animals, such as horses, sheep, goats and also by the beginnings of agriculture, and by the formation of definite social organizations, the construction of permanent houses of rude materials, the improvement of weapons, the erection of rough fortifications, etc. Mr. Morgan classed the American Indian tribes generally as within the middle period of barbarism, the Iroquois, or "Five Nations" of New York, being well advanced in the period.

TRAVELING TOWARD HIGHER LEVELS

The upper period of barbarism is reached thru the invention of the process of smelting iron ore, something that was never done by the aboriginal American tribes, so that, according to Mr. Morgan's classification, even the Aztecs and the Mayas who built such astonishing cities and monumental structures in Mexico and Central America and the Peruvians under the Incas, with all their wealth, had

not risen out of the middle period of barbarism.

The highest stage of all, civilization, is marked by the invention of phonetic alphabets and the employment of written records.

It is very useful and improving to take this great generalization of Mr. Morgan's and analyze it and think it over for yourself. It will give you a new interest in the race you belong to. And, just here is the lesson for young men. When Mr. Morgan as a young man went to the wilderness of Northern Michigan to look for iron deposits, he became so much interested in the beavers he found there that he began to study them, without neglecting his business purpose, and thus collected the material for the best book on the American beaver ever written.

Then, from youthful familiarity with the old haunts of the Iroquois, he proceeded to a study of Indian life and character, which led to his great work on "Ancient Society." The lesson is: Think about a number of things, and begin early.

—Garrett P. Serviss, *Evening American of Chicago*.

THOT WAVES

"What we want is an active class who will insist in season and out of season that we shall have a country whose greatness is measured, not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe soul; a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best in us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfill our thwarted ambitions when we are but a handful of forgotten dust."

—James Russell Lowell in 1888.

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SELF-DIAGNOSIS

The study of phrenology and physiognomy proves of value only after one has become proficient in diagnosis. Without the latter, both phrenology and physiognomy are of little consequence where the health of the individual or the higher development of mind and heart are in question. Phrenology is a detailed study of brain functions, while physiognomy discloses the strength or weakness of character. Yet neither can offer a remedy for either. To remedy a condition, true analysis is necessary. The mechanic who knows all the strong and the weak points of a mechanism knows at once, when a machine is brot to him for inspection, what factors need to be taken into consideration. Were he to

consider all the details, he would find himself confronted by perplexities. The hum, the time, the click, suffice for him to locate and remedy the trouble. In fact, diagnosis is equal to a remedy and a consequent cure. The human body is but a mechanism built by Nature under the supervision of a Higher Intelligence, and when out of gear, overhauling becomes necessary, and certain established rules or laws have to be followed. Any innovation necessitates expert knowledge to determine whether or not accessories increase or decrease the motive power on bar or belt. We must know the base and its inclination in *high* and *second*, so as to be able to determine forward or reverse. The knowledge of base discloses to us whether we need to be mechanically treated or whether attention to the food is to be first and last consideration or both.

Diagnosis as to base and inclination has for its purpose to determine all the corresponding factors in the human constitution, in order to remove all doubt or scruples as to probability of disease or contagion.

A constitution leading a life off its base necessarily becomes subject to acute troubles or contagion.

There would be no such a thing as children's diseases if, firstly, mother knew about sex hygiene, and, thereafter, would feed herself, and thus the child, according to scien-

tific principles laid down by Nature.

Baby animals do not get the mumps, measles, whooping cough, yellow fever, diphtheria, smallpox, etc., unless it be a case where human hands meddle.

Furthermore, diagnosis according to base, points out all the strength, and with it, weakness, of organic functions, thus eliminating all doubt as to cause and cure.

The *intellectually* based, altho he may show symptoms of a disease similar in nature to the one to which the *physically* based is heir, the trouble is merely *sympathetic*, owing to the physical being in *high*. There may be pains and aches, still that is due to *reflex*, in which case the *spiritual* would be in *second*.

Then, again, the *spiritually* based shows signs of a malady to which the *intellectually* based alone is entitled by nature. In this case, the intellectual side being in high, disease is sympathetic. Aches and pains will be the reflex, showing the *physical* in second.

And again, the *physical* will complain of troubles, not his, but patent with the *spiritually* based. Such troubles are *sympathetic*, owing to the spiritual in high, making pains and aches the *reflex* of the intellectual in *second*. From the above, the student will readily realize the importance of the knowledge of self-diagnosis from the standpoint of base and inclinations. Such knowledge not only opens up a new field of concept, but it

removes all scruples and all fears, knowing thru self-analysis which disease one's body is heir to, and what disease *never* can take root in one's makeup, no matter what the transgressions. With mind at ease, one's time can be devoted to the study of endowments, attributes, gifts, talents, calling out the latent powers of the mind, and the possibilities of the heart, the spirit whereof opens the portals of Infinitude, disclosing the hidden treasures of realms beyond the objective, and becoming conscious of one's real calling in life, man may enjoy even the lower walks of life and have the satisfaction of living the fullness of life.

CAMPFIRE GOSSIP

To educate the masses is quite a novel stunt, but few of us dare to indulge in same, for, like an orange grove, it is a rich man's hobby.

When tired of life, go to Petaluma to raise chickens, and you will be glad to return to the East Side.

A cold, dry climate is better than a warm, damp climate, for both the body and the mind.

When going to a better climate, be sure you take an oil stove with you to keep comfortable.

Fire is the only sure microbe-killer, as is frost a panacea for many ills. Organisms, inflicting their many discomforts on man, know of no happy medium.

"We need but little here below," and for this reason we all like to climb a little higher so as to develop more wants.

The difference between the men higher up will be settled to their satisfaction, and poor suckers will again be permitted to eke out a miserable existence. In the meanwhile, the ambitious will be fed on taffy and 'possum.

The man who talked about \$3.50 for wheat spoke to the galleries that never raise anything but applause.

Building material may not go much higher, but foodstuffs are, by no means, on the decline, and with the rents still climbing, many a man will find himself up the tree like the poor in Manaos.

He who knows much, from him a lot of work will be expected, and he who knows little is of no consequence, anyway.

Westward is the trend of civilization, and for this reason breweries and distilleries are being transported to China and Japan. What a boon to missionaries saving souls unto—I forgot!

Some men want a home, and when they get it they discover that it is a clubhouse they got into.

Many a woman has high ideals, but does not care to scrub the grease spots off her clothes.

Nearly one-half of our time is fooled away philosophizing, theorizing, and in gossip. Attending to the useful and what goes to make a home attractive would prove more profitable to mind and body.

He who does not build a campfire and enjoys not a corn-roast has but little romance in his bones.

To discover the simple way of life, and the little it takes to create enjoyments, is of far more worth than all the gold mines and oil wells now in operation.

The world is kind enuf to build houses unto the Lord for Him to rest His weary feet—and be the drawing card for a “big drive.”

Collections have grown unpopular; from now on money-getting is to be known as a “drive.”

That is right—if people won't come to the fore voluntarily, they must be driven into the aft.

The League of Nations may be composed of many kickers; still, they all yield to the whip in the hope of a full dinner-pail.

With the taboo on liquor, drugs have again become popular, and many a man carries a bottle of cough medicine in his coat pocket.

A cross is placed on him who does not come across.

To doublecross is a virtue in our days—and there are many more days to come.

With the two per cent. limit, many a man will have to consume some quantities before he may feel the "tarantula's juice" and enjoy the effects of a "forty-rod."

It will be quite in keeping for lobbyists to invite one another to a "soft drink," for "like begets like."

Carrie Nation was thot crazy when she smashed liquor bottles with her hatchet; to-day the constable is applauded for the same act. What was a wrong yesterday is made right by law today. Oh, *them* man-made laws!

The ten commandments are still made the basis of all our laws; still, you fail to see the base on account of so many juristic inclinations.

When Jesus looked upon Jerusalem it made him cry; but once he ascended Golgotha, he would not shed another tear—all he could say was, "Father, forgive them, they know not what they do," or, in more modern language: "Forget it; this bunch is intimidated."

With newspapers, it is just like with the Bible—it's always the same old story, a little differently interpreted.

Season Hints

August, the month of many sultry and humid days.

Seashore and mountains beckon to us.

The month of corn roasts and melons.

Corn on the cob should be dropt into boiling water for just a minute or two.

Corn fritters prepared in the open go well with any temperament.

With patent flour, fresh corn scraped from the cob can be worked into pones, muffins, dumplings, and many more dishes. Corn combines readily with every variety of peas and beans.

As fruits are coming in abundantly, it is well to subsist largely on them, and use those vegetables only that require no firing.

New potatoes and clabber prove cooling during August, altho somewhat fattening.

Plenty of white grapes. They are good for all temperaments. Rheumatics and catarhals should use a fruit-press, so as to get the juice only.

When drinking fruit juices, do not pour them down your throat; sip every mouthful very slowly.

Hot tea will relieve you of the surplus heat, and keep the pores open sufficiently to be comfortable.

A cold plunge every morning and a good run will be found very efficacious in catarrh, and deafness caused by catarrh.

Eat an apple every 2½ hours, and enjoy regular alvine calls. Dyspeptics must let apples alone; they should use peaches.

To regulate your habits, eat six plum-pits every day after meals, also one peach-pit every other day. The tannin does the work. Do not drink water with or immediately after using pits.

Green almonds as well as green walnuts are excellent liver tonics. Pick them before they are ripe and use them in quantities of six to nine at a time.

In all our eats, we have to be a little more judicious, and bear in mind that foods used for medicinal purposes must be used in homeopathic quantities, but used more frequently.

Acidulous fruits should be modified by saccharine fruits, and vice versa.

No sweet milk should be used straight during August. It is best to beat into the milk fresh fruit juices like juice of valencias, grapes, lemons, etc.

Yeast bread and breadstuffs do not go well with fruits. Any transgression will revenge itself in membranous troubles as well as nervous exhaustion.

Sweet cream goes with all fruits. Milk may be used as a drink, but should be followed by a small quantity of stimulant like tea, coffee, cocoa, etc.

August responds to facial massage and scalp treatments, as well as caring for the hair. Be sure to attend to these things, and be right in step with the season.

Some people have an idea that they cannot be told anything when it comes to diet. Just look into their faces and watch their disposition, and you shall know the rest.

Garments worn in August should be of light texture and bright colors. In the evening wear a cape or coat for protection from change of temperature.

Tho the days be hot, should you find early morning cold and damp, be sure every garment to be worn is first thoroly dried. Use the electric iron if needs be.

Plenty of bathing this month and a great deal of caring for the body. Be sure you change undergarments twice a day and hose three times; or, better still, go barefoot or wear sandals.

Altho prohibited from recommending certain brands, we nevertheless are glad to see Shredded Wheat and Triscuits on the market. They save time in making shortcake, and go farther.

REFLECTIONS

Evidently the Lord is not much concerned about this world, for He leaves it entirely to our own judgment to fight our battles.

"God helps him who helps himself," still holds good, and it stands to reason that it would never do for the Lord to be on the losing side.

Now that we have come into our own, there are no longer unbelievers in this world. Everybody just has to believe, which simplifies matters considerably. All those who would not understand are made to understand.

The Kalmucks were by no means as dull as some of us thot them to be, for after all, a stick can be used to a very good advantage.

"Owe no man anything," for then you will not have to meet him, nor the note you owe.

Omar Khayyam, who thot heaven, void of wine, women and song, would soon be an empty place, forgot that the prophet promised a continuous communion, with a good start on earth.

At the wedding of Canaan, the Savior may have turned water into wine, but passing the communion at his last supper we are not told of the contents of that cup. Methinks it must have been bitter, for Judas left right after the first sip.

In the days of the Savior the shepherd would go after the lost sheep; to-day we go hot and heavy after the fellow who "swiped" it, as we won't entrust the ninety and nine to fate.

When tired of life, take a new lease, and stick it out for a little while longer.

The reason we are ever ready to praise the Lord is because it is the cheapest way to get around Him. There is no need of promising Him anything, for it's all His anyhow.

The man who laughs up his sleeve forgets that we have something better to keep us warm.

The man who laughs at you happens to see himself just as he is, tho he may not know he is facing a mirror.

Citing historical characters is of no profit except to him who has ambitions running in similar channels.



Sermonettes

There is but one God, but many ideals to keep him shaded as would clouds our solar sun.

Man may confess God, and still prefer to possess mammon when asked to choose.

All men may be born equal, still few show it; still less prove it.

Equality is as flexible a term as vastness; you may have the idea, but not comprehend it.

Jesus spoke of two paths—the broad way and the narrow way; yet both seem to go parallel, for both the rich man and poor Lazarus were able to see one another.

The scriptures, stript of all the non-essential embellishments, would prove a good collection.

"I believe in God the Father, the Creator of heaven and earth," holds good in every walk of life, and proves a panacea in sickness, sin and sorrow, removing the latter by virtue of the realization of creative energy.

"I am my brother's keeper" only in an altruistic sense, where reciprocity remains the moral factor.

Nature is full of deity, demanding no further means or methods to prove God's ever-presence.

To win over a soul to one's way of thinking only adds one more burden which we soon discover to be greater than we can bear.

Jesus taught and demonstrated the science of life, but he never used persuasion, or demanded following. He gave a broad invitation to follow in his footsteps, but he used no intimidation.

The church's one foundation is the Rock of Ages, and communicants are expected to anchor there.

It is said that the way to hell is paved with good intentions; for this reason society, with its many institutions, follows suit.

God, Nature and Reason are a perfect Trinity, providing we see in everything the three at one with one another, and in every one the indivisibility of the others.

When love is blind it readily yields to faith, which too may be blind.

THE WORST IS YET TO COME

Synopsis of Talk—Hallowe'en, 1917—by the Master.

In the autumn of 1910 Count Leo Tolstoi foresaw the great world's war; he saw the pools of blood, and all the nations rise against one another, beginning with the year 1912. He saw the flame start in the southeastern corner of Europe, and then gradually work itself toward the northwest and the south until the whole world appeared in flames and in pools of blood. Walt Whitman, 1865, and many more enlightened souls foresaw the same thing, and much more that is yet to be incited.

Here is comfort for our Saints. We are asked how we can take things so coolly. We will tell you: We have been thru *three wars and five uprisings*. Talk about wars—an uprising is much worse, because, from an uprising there is absolutely no escape. In an uprising you are at your wits' end; whichever way you turn, you find the path cut off by raging fires. If it is not a cannon ball, a bayonet, a gun, a pistol to escape from, then it is a pitchfork, a sledge-hammer, or any implement within reach which is wielded with the intent of destruction. Everything is struggling and everybody is killing; yet no man knows what it is all about. When you

ask, "What is it all about?" they will say, "I don't know; don't ask me."

You may say, "I don't see how you can say it all so coolly." Why? Because it is all too ridiculous to invite comment. Oh, if there were any sense to it, we might reason it out; but there is no sense in it. There is no reason to it. There is no judgment about it. If *you* can see it, if you can reason upon it, we are so glad that you can—we cannot. We have never been able to see anything good in turmoil. All we could see in it was destruction. In all the wars we have gone thru, we saw nothing but destruction upon all sides—no one was benefited. We saw cities burned to the ground. We saw a city of over 100,000 that had many buildings with marvelously beautiful designs—the accumulations of hard labor—and in three days the whole thing was leveled down. How about the lives? Well, they are cheap, That is all there is to it.

Yes, we have been thru three wars and five uprisings. We still remember the days when we crossed those streets—*not flowing with water, but flowing with human blood*—and we could not escape it; we had to walk right thru it—and that is where your mind comes to a standstill—you ask questions no longer—there are none to be asked. Were you to ask questions, what would the answer be? Would the answer hold good? That is

the idea. No!

Some say, "War is a necessity, or it is a necessary evil." It is a necessary evil, owing to the fact that the evil has reached its height. Certainly, it is the only way. It is the only way out of dilemma, because any other way would not be acceptable. Any other way would be refused; that is all there is to it. There is just enuf stubbornness left in every man to go the other way, the destructive way. Even the best of them have that stubbornness left in them. It is just because of that little bit of stubbornness that we have to take to this last and necessary evil.

Sometimes people say, "Do you see a way out of it all?" No, there is absolutely no other way out of it. "Well, if we would come together and reason?" That is utterly impossible, that is out of the question! "Well, if we were willing, to a degree?" That is just it, you are willing to a *degree*. You are willing to come only *half way*, but not *all the way*. And for that reason the other side does not want to come all the way, either, and so there is always a barrier, and that barrier has to be broken down. The only way that you break it is by force. It is just as the Blessed Ainyahita said 9000 years ago: "Where *reason* ends, *force* begins." Do you see the idea? Wherever there is *force*, you can rest assured there is no reason, no judg-

ment, no intelligence, no consideration. No, it is just common force. It is just one force driving another force, one wedge being driven after another. And that is how it goes, and that is how it is. You may think reason is there, but it is not. *Reason never goes with destruction, reason means construction.* It is the constructive side, only; it is the building-up side; it is only by virtue of divine reason that worlds are sustained; it is only by virtue of that reason that one class after another issues forth from out of the atomic up to man, while anything not in harmony with that process, that *modus operandi*, is *void of reason*, and consequently uses blind force, which is destruction. And so the Blessed Ainyahita said: "Where reason ends, force begins." *And we have lost our reason*, as humanity, and having lost our reason, we have to do something. We have to demonstrate and prove our stand, which to retain is possible now by force only. Force upon force has to be exhausted, and once it becomes exhausted for a certainty, *then reason has an opportunity to rise again.*

A year ago Daddy Ehrlich showed us a little mirror used for an advertisement, and on the back of this mirror it read: "Cheer up, the worst is yet to come!" He thot it a joke. He laughed, but we didn't. "This is no joke," we said. "It is a fact, the greatest

truth ever spoken. Certainly, the worst is yet to come!" Daddy thot it was bad enuf as it is, but not so! The worst is yet to come! Cheer up! Be happy, not because it is going to be *better*, but because it is going to be *worse*—it is going to be unbearable. Oh, indeed! Has it come to that? Yes, but it will not end as with that shipwreck, where the *Captain* found he was powerless, and his ship doomed, whereupon he called all his passengers upon deck. He did not want them to go under without a warning. He said: "I have done all in my power; there is only one thing left, and that is to get down upon your knees and pray to God!" He was religiously inclined. A young lady standing beside the smokestack, with a lorgnette in her hand, peering out into the distance, said: "Oh, has it come to *that*?" Yes, it had come to that, and she went down to the bottom of the sea. Evidently, she was not used to praying, but it had come to that.

Some have asked: "And how long do you suppose this war is going to last?" Well, how long do you want it to last? That all depends. Some say they would like to have it finished by January, but how can it be when it has not started? "Do you think it will finish the second or the third year?" Why don't you read Revelation? Why don't you keep up to date? Why don't you become posted?

If you read the newspapers, you read fabrication; they are *manufactured*, ground out. It is with them as pie made in a pie factory, not a bakery, but a factory, where they come out like our latest novels. When you finish reading a book you wonder what you have read, but nevertheless, you are "well read," especially if the cover is *red*. The only good part about a new book is the cover; it holds the designs before the open gaze.

Now, you do not know any more about the war today than you did three years ago. It is the same old story. The one side loses while the other side gains; and then for a change, the other gains while the first side loses; it is up and down; down and up—seesaw—all the time. It reminds us of the seesaw-horse the little fellows use. As soon as one goes up, the other fellow goes down—and that is the way they keep it going.

"But a great deal has been accomplished." What has been accomplished? Do you feel any better for it? Are you better fitted for work and production? When it comes to the material side, we are surely losing. Yes, "The worst is yet to come!" And it is good none of us has anything to lose, for in the end it will not be so much of a loss. It is only the way we *think*, the way we *put* it, the way we *play* it. The only reason *we* don't want to go yet is because we want to see this

thing to a finish. We belong to that same class that "come together to reason with one another," to discover whether the things are really as they appear on the surface. We admire that passage where it says, they would come together "to see if it were really so." They saw the truth, it was feasible, but they would "come together and reason, to see if it were really true." You always feel better if you see a thing with your own eyes—it is such a satisfaction. That is why we want to stay as long as we can, merely for our own individual satisfaction; even tho thereafter there will be only a crust of bread and a pitcher of water. Remember, that bread will taste better than ever before, because it will be eaten with greater satisfaction. We can all come together and safely say, "It turned out exactly as we expected—it turned out that way." "The worst is yet to come." But remember, it said "Cheer up!" Certainly. "Cheer up," and be perfectly happy. Yes, be really joyful, for in the end we will be benefited. If we will take things to heart, we will be taken advantage of by the governing conditions and environments, and we will be made very miserable. Now, why be miserable? What for? Who for? We will not be miserable just to satisfy somebody else. We will not worry. We will not do like the Jew, when his big mortgage was coming due next


day. He wrung his hands and he paced the floor. Rebecca was in bed; she did not worry or bother herself; but he walked up and down, back and forth, and she said, "Leefi, kum to bedt!" "I can't, I don't see how I am going to meet that mortgage, I can't raise the money." "Leefi, Leefi, let the *other* fellow worry how he is going to *get* the money; why should you worry?" Why care whether we lose, or whether we win? Tho we win, we are losers. Tho whipped, we need not own up to it. Tho enslaved, robbed and fleeced, we don't know it! We are just as the Bible says—"Stricken with blindness!" Why worry? Oh, let us make the best of it. We want to help ourselves and others as much as we can as to right and wrong. Such does not exist at the present time—*this is the momentum—there is no right and wrong*, because what is right to one, is wrong to another, depending upon which side we are on—the aspect, the sight, the attitude we assume. There is only one thing left—"Remain within the boundary line of law."

"Cheer up!" Let us enjoy one another, help one another, and make it possible to be happy when we are together. And when we are out in the world, remember, we do all we possibly can, using our talents and gifts to the very best possible advantage. Anything else outside of that, we cannot do. We

cannot talk philosophy or science; you cannot talk religion or sociology. No, you cannot do that! You may just as well do as the ancient Greek philosopher did. He went out to the mountains, and he spoke to the boulders and the rocks, and when approached by one of his former pupils with inquiry, he said: "I have spoken in the city of Athens; I have spoken to most peoples; I have spoken everywhere, only to find I was merely entertaining them, and now I am entertaining myself. I speak to the rocks; it is better than speaking to whitewashed sepulchres." He was not going to be used any longer as an entertainer. You see, as long as he spoke, they used him, they misused him, they abused him—and these stones could not do that—they entertained him. And that is all we can say. Anything else is wasted talent, wasted energy, wasted service.

Now the time comes when the reasoners and the thinkers will just simply have to go to the woods. They will have to take to the woods—and remain among themselves.

But keep up courage and have patience; let good thot continue to lead you on. If it is necessary for us to be counseled and advised, let us remember what the Savior said: "He that hath eyes to see with, let him see; he that hath ears to hear with, let him hear what the Spirit reveals."



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

I made a solemn vow to fast and pray
To gain Salvation, and be free and gay.
But my Ablutions and my Fasts were quashed
By drinking Wine from rosy lips that day.

* *

I purposed to repent of Cup and Wine,
And tried to carry out my true design,
But when I saw the roses bloom again
My aim was crushed, and I straightway—
took Wine.

* *

If I could own the Heavens for one day,
I would pursue a fairer Scheme, and say:
"Ye Heavens, be so formed that those on
earth
May gain their heart's desire—be free and
gay."

* *

Oh, thou who burn'st in grief for those who
burn

In Hell, thou likewise may be burnt in turn;
Why should'st thou cry, "Have mercy on
them, God!"—

Wilt thou teach Grace to God, that He may
learn?

* *

If I have strung upon my looser Faith
The golden pearls of deeds to my disgrace,
So pardon me, O God! as never I
Have said, that One was Two in prayer or
praise.

* *

As Ramazan ran out with Fast and Groan,
And Shawwal just his Bairam's trump has
blown,

So grieve no more, be happy now! For Old
Moon's Throne with Age and Fast is over-
thrown.

* *

If only those abjuring Love and Wine
Are granted Paradise, and there to shine;
And who love Wine and Belle are doomed to
Hell—

Well! Eden soon would empty be, and pine.

* *

Let Doctors and Philosophers still preach
Of what they think, of good and bad! Lo!
each

Of them is but one link of endless chains,
That none can slip, nor break, nor over-reach.

* *

Fulfill my only wish, O devotee!
Save your advice for you!—don't trouble me!
I have the upright way; it's you who goes
Astray. Heal first your eyes, that you may
see.

* *

What God has on the Tablet written first,
He changes not; and what may be the worst,
The luckless Soul with all her bloody tears
Won't stir the Endless Time to quench her
thirst.

* *

Not for delight I drink my daily Wine,
Nor either to transgress the Law Divine.
I do it—to be free from Self a while—
This is my only aim, my sole design.

* *

Then to the rolling sky itself I cried,
Asking what means had Destiny to guide
Her little children, stumbling in the dark?
"Naught but a blind belief!" the Heaven
replied.

* *

O God! Have mercy on my wounded heart!
Forgive, when I not always do my part!
Forgive, when to the tavern turns my foot,
And, when to drink my Cup of Wine I start.

* *

(To be Continued in Next Issue)

HARMLESS SUGGESTIONS

Omar Khayyam may consider himself lucky he is not living in the Christian era, as he would have to keep incarnating with speed to pay for his utterances.

Religion is a personal matter that never comes into the daily walks of life, any more than should family secrets, for the home is the only sanctuary where the Trinity may manifest.

After monarchy follows anarchy, for a time at least. Both are undesired but inevitable. The former stands for organized despotism, the latter means despotism de-organized.

Systematic Thought

By Zarlivana Marvin

Lesson Seven

Mental

The Sanscrit seems to have given the word *manas*, to think. My understanding of it is the intellect, that which perceives, wills, creates and desires. It is often in opposition to the soul and, being out of harmony, is not inclined to recognize the separate entity, but considers its own importance in everything and by reason and logic sets aside the finer perceptions of soul. Some in this manner regard optimism as abnormal, the same as extreme pessimism, but there is a great difference between the two.

Optimism is founded on faith—"the things hoped for"—and the *soul* is conscious beyond the realm of mind, so that if permitted to do so, it aids the mind in exercising what is termed faith or assurance. The mind is more or less affected by the health of the body or association, teaching, and so forth.

The *soul* is highly ethereal, and while it resides in and, as it were, permeates and surrounds the body, is not contaminated by its disease, while in the case of diseased *mind*

it does suffer.

It may be that by some that these lines of distinction between mind, entity, body and spirit need not be so finely drawn, but at the time of my healing I was made aware of all this, and am giving it as it was revealed to me:

Spirit is life. It is that which "returns to God who gave it." Not so with the *entity* or *ego*: it lingers, loath to leave the body which was its habitation; it is for the time being homeless and must wait for its guides, or strength, to arise, or sink in despair.

The *mind* may, on account of disease of the body, have ceased to operate before the *Spirit* took its flight; not so with the *soul*.

At the point where the *soul* aids the *mind*, greatest seems to be the recollection, research, invention; because the *soul* is able to investigate and gather facts beyond the realm of mind. The *mind*, in harmony with all of nature, its laws and operations, is aided by the *soul*.

When we look about us and see what the minds of men have accomplished, we pause in awe and wonder. The elements of mind are many.

These pages are not intended to enter into a thesis of discussion on that subject, but rather the thought of the duration of time that should be given to thinking on the subjects requiring great concentration of mind. And

the kind of thots that help to develop and establish right thinking from which like actions spring (or classifying them as conscious actions). The mind has to be exercised, but as it has to be sustained by the body, it must have relaxation either in change of trend or cessation, as in sleep. Some people are able to arrest thot entirely for a short period in order to give the mind rest.

Part of the time during my illness my life was daily despaired of. As I had only a little perceptible breath, I found the quality of my thot the only thing to depend upon, combined with my rhythmic breathing. If on looking into the faces of others I saw doubt of my recovery, and I allowed a wave of discouragement to sweep over me, my vitality became so low that I was forced to cease thinking that way or cease to exist. So that right thinking became with me a matter of life—wrong thinking, death. I saw a change in my physicians and nurses as my mind triumphed daily. They were beginning to entertain hopes for my recovery. I cannot begin to express my thanks in words for all the kindness and consideration shown me. I had very definite, and to them radical, ideas regarding my diet, to which they gave heed and admitted the benefits derived therefrom.

For generations people used teachings of Jesus to minimize the power of thot, when no such construction was intended. He asked

His disciples the simple question: "Which of you by taking thot can add one cubit unto his stature?" He knew that no one thinking wisely would wish to put one foot to his height after reaching maturity. It would make him grotesque and no longer symmetrical. But we know that a man by taking thot and proper physical exercises can increase his stature, add to his personal appearance, if such will give the internal organs of the body room to carry on their work satisfactorily.

We also know that a limb three inches shorter than the other can, by means of harmonious thot and faith in God's plan of perfection in all things, be lengthened to suit its mate exactly. Many who visit the Shrine of Saint Ann are healed by the proper exercise of their thot faculties, and many are not. *It all depends upon the faith and life of the individual.* The people who are healed by means of prayers of priest, minister and healers of all kinds, *have in themselves the seed of faith* already sprouting, which needs the cultivation, or added thot of those in harmony with God's Will, to strengthen them for the time being, raising the vibrations to a point where the finite and Infinite meet to accomplish the healing.

But no amount of *prayer* will ever accomplish that *miracle* for one not in harmony with truth and righteousness. For him the

door is barred and sealed.

When mankind comes to a point of "sinning no more," disease and bodily imperfections will cease to be. A day is already dawning that shall make it possible for coming generations to be as they were in the beginning.

Man, according to God's own words, was not created to eat flesh foods. So, since disobedience brought sin into the world, it is only by returning to first principles that it can be entirely overcome. For this reason and to keep my body clean as well as my mind, I eat no flesh food, but all the vegetables, fruits, nuts and grains that are fit for food use; milk in abundance and eggs sparingly; but even in these things I use discretion and moderation, that I may not load my stomach with waste products to the injury of my body and the clogging of my mind. Our stomach is a staunch friend that works for our welfare long hours, even while we sleep, until we crowd it to the point where it is no longer able to carry off its waste properly, and then it rebels and we wake up, or do not go to sleep at all.

Life becomes so much more a pleasure to those who have tried to eat foods that agree and assist each other in supplying the needs of the body harmoniously, for harmony and the thot of it must be carried into everything that we do. We do not aim to impose on our

body in any way, for we are anxious to improve it, to see to what state of cultivation we may bring it. Sometimes we have to wait a long time after the seed is sown before we reap the harvest. This is true of the spiritual and mental realm as well. For instance: I had felt that I wanted to reach the state of humility that Jesus exemplified, for the promise is, "He that humbleth himself shall be exalted," not to popularity (for Jesus never reached that except on Palm Sunday, and then it soon subsided), but exaltation of soul and spirit. For a whole year I repeated, almost daily, these lines:

*Jesus, thou Master of the humblest thot,
Teach me humility, I long have sought;
Jesus, Jesus, Jesus, Il-Elo-him.*

In the end I was rewarded with that exaltation of spirit for which I prayed, and all those of the past, on whom I had been calling, came to bless me in that new triumph, and more than I had asked for was freely given.

Several years before, I had written these lines, more in the way of prophecy while contemplating the possibilities of a soul released, than anything else:

*Breathing the breath of inspiration,
Lights on the altar glow,
Stars obeying their inclination,
Helping the soul to know.*

*God is power; we, His expression,
If we follow His lead each hour,
Free from the law—there is no transgression—
Perfect our life and power.*

I had yet to learn what keeping that law, as I now understand it, would cost me: that the lights on the innermost sanctuary of my soul would burn low indeed before they would glow. That before the laws of attraction, such as the stars obey, should call to my aid and sight the mighty star in God's diadem of both earth and heaven, I must tread the wine-press of affliction alone and prove my right of inheritance first. The promise is, "They that endure to the end shall be saved." In that conflict I was separated from the naughty mind by using only the good mind, or, as the Ancients would call it, "Spenta Mainyus."

In a body reduced to the weight of about eighty pounds, where others not having the teaching that I had enjoyed, breathing not in accordance with the rules I followed, and not having such a high aim and purpose in life, *died*, I held on to the spirit and became acquainted with my real self. It is now my real self that actuates and controls this body, with a trust in God's keeping power that suffers no relapses into doubt or unhappiness.

I am glad that the old days of dyspeptic

religion are gone; of cant, hypocrisy and straining at a gnat. My own mother paved the way for me in that. It is another of the many blessings she bestowed on me. She rebelled at the narrowness of the times which sought to cast a mantle of gloom about everyone, robbing even the young life of its spontaneity. She was beautiful and insisted on enhancing that beauty by every means at hand, regardless of the opinions of others. She said that "Jesus warned against judging others, for He said, 'If I judge, my judgment is not true; there is one that judgeth, even God.'" No one is capable of forming correct judgment, because the evidence is not all in, and that is what Jesus meant. No one can decide on what I shall do and wear as well as myself, therefore I shall trust to my own discretion to "do the right." That was a high resolve, and no doubt had much to do with that stately, queenly, almost military step, which I so greatly admired in her. One of the things that will do so much to correct the thot of the future and set harmonic rhythmic forces to aid the actors in life's drama is learning to march and keep step in perfect time. It is going to aid and strengthen every organ in their bodies.

Many of the old wrecks whom we see floating on the sea of life and call men on account of their physical bodies, and for no other reason, for the soul is burned out and

eaten out with sin and remorse, had no healthful, scientific out-of-door exercise upon which to concentrate in their hours of relaxation that should have been devoted to *recreation*. That is a good word, for it certainly does help to recreate the body anew. No doubt some of their parents would have placed the ban on sports that consumed so much time and considered that they had quite enough exercise in useful employment, not considering that they could have a much greater benefit in which the mind is in harmony, or as we would say, the psychic conditions attending the congregating of the young to engage in popular amusements, imparts a strength of body and mind not to be found in any other way. Thus doth the world advance, and, "In the way of understanding there is life."

I know many people who have by nature very sweet, lovable dispositions, so much so that we say "the stars must have been very favorable to them." One such I had occasion to be with, almost daily, for two years, and yet I never saw her in a fretful mood. As wife and mother of small children, she was always kind, considerate and happy. Her mother-in-law said of her: "She is one with whom familiarity does not breed contempt." What a blessing if all could be so amiable. Many try hard, too, but they do not persevere systematically.

Much that should be given to prenatal influence, but these pages are dedicated to the cultivation of the mind to a point where we shall be able to find our own in the that realm, by using and developing the powers within, and only a few suggestions as to procedure are offered. The first thing is to believe in your ability to be and do what you will. Place your standard and work up to it.

(To be Continued in Next Issue.)

RELIGIOUS VIEWS

"I believe in God the Father Almighty, creator of heaven and earth."

—*Apostolic Creed.*

"I believe in one God, and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy."—*Thomas Paine.*

"All wish for happiness beyond this life. All hope to meet again the loved and lost. In every heart there grows this sacred flower. Immortality is a word that Hope thru all ages has whispered to Love. What can we say to death? What can we say of the dead? Where they have gone, reason cannot go, and from thence revelation has not come. But let us believe that over the cradle Nature bends and smiles; and lovingly above the dead in benediction holds her outstretched hands."—*Robert G. Ingersoll.*

The idea of God is in nature transcendental, while the knowledge of man must be immanent and not accidental.

Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

WOMAN'S PLACE

To proceed along lines of the higher education of woman, many obstacles lie in the way; many difficulties must necessarily be met.

Humanity is made of two types, man and woman. What interests one should be of interest to the other. How can they be divided or separated since man is dependent upon woman and vice versa. From whatever standpoint the present situation is viewed, there are great problems to be solved and while viewing the situation from the point seemingly most essential, the welfare of the other is not to be lost sight of, much less ignored.

Why woman is first to receive that and consideration is obvious since she is the mother—the life-giving, life-creating principle; hence, the whole world is dependent for its progress and advancement upon the elevation of woman.

No nation can rise above the level of its women; therefore woman must find her place and position. Health, happiness and success are her birthright and without these qualifi-

cations she is unfit to fulfill her greater responsibility, that of motherhood.

The subjects that are embraced in a work of this kind are of rather a delicate nature and it requires more than ordinary understanding to intelligently handle a subject which has baffled the wiseacres of all ages past. One thing that gives encouragement to such procedure is that the *time is ripe*. It is in the destiny of things that woman the world over shall rise and assert herself, claiming what is her just due and taking her proper place and position in the affairs of the world. It has always been difficult to deal with undeveloped conditions and the world is still steeped in ignorance and superstition.

Therefore, to begin with, one can only treat this vast subject from the standpoint of the intelligence governing those for whom it is intended, hoping they may be reached thru the appeal to their better reason and judgment. In working for the upliftment of woman, the difference of temperament, conditions and environment are to be considered. No set rule or standard by which others may be governed can be offered. All results, whether good or ill, have arisen from individual motion, set into vibratory action, for which the originators alone are responsible.

Again may be emphasized the great fact, i. e., that *thot* is the motive power; *thot* is the primal factor in all educational lines. Self-

understanding, self-analysis, self-duty, will finally lead woman thru the hidden labyrinth where may be found the entrance to the true and only Temple of Learning—the Temple of the Living God.

OPULENCE

There are many kinds of wealth—wealth of material possession; wealth of mental powers; wealth of psychical gifts and talents; wealth of spiritual endowments and propensities.

Man is the representation of all these and more. He has but to recognize himself in his true and rightful state and position, thereby taking an optimistic stand that will attract to him harmonic conditions which will not only aid in accomplishing his desires but will lay a foundation for future stability, assuring him success and happiness in every department of life.

Too much attention to the negative expression has made the way difficult and has been the means of laying many obstacles in the pathway of success. The power of that is known and recognized and man has but to exercise his mind on the bright and optimistic side in order that he may create new and desirable conditions about him. It may be necessary to train the mind on constructive lines, where the habit of negative thinking has held sway, breeding misfortune of vari-

ous kinds and holding man in a rut of pernicious and destructive tendencies.

There are energies and forces awaiting his command. He has but to look up and behold himself as the culmination of all there is. Thru faith in his own powers and possibilities he is to reach out and grasp hold of the reins of the higher intelligence, exercising his Good Thot toward creating a new world unto himself, exalting his life unto planes of higher, nobler expression.

As a human being man recognizes his superiority over the "lesser brood" and exercises the powers and forces of his higher nature, calling into action the intelligence akin to God. Thus may man build a structure that shall withstand all disintegration as well as forming a character that will outlast all time, while like nature, he, too, may grow more and more youthful, keeping abreast with the spirit of the times, radiating light and beauty all around.

Transcending the limitations of matter he continues to climb toward the goal of his attainment, heeding the counsel of the Ancients, "Save thy life, for it is thy life," creating and bearing the fruit of the spirit, ever observing the laws of generation and conservation thus proving the powers of perpetuation; in so doing he "builds more stately mansions," realizing here upon this earth the joys of a perfect life.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXV

In the autumn of 1910 Count Tolstoi saw the possibility of a Federation of Nations, reducing the Twelve classifications of the White Race into three giant stocks: Anglo-Saxons, Latins and Slavs. These three types no doubt approach the ideal of Eastern, Southern and Western influence and in all probability simplify the methods calculated to insure mutual understanding and a lasting Peace among the lesser breeds. The Anglo-Saxon type seems to be the predominating one, having absorbed all the smaller branches in latter-day migrations.

The Latin type, altho equal to that of the Anglo-Saxon, in many of its details, nevertheless, retains a certain distinctiveness, reserving climatic influence. Here we shall find the Semite represented to a greater degree. The strong features of the latter have been on the wane for generations, approaching more readily the Southern type, or that of the Latins. All of the true types among Roumanians, Servians, the Turkomans, Persians,

Armenians, Hindus, etc., will be classified among the Latins.

The Slavs will claim the Russians, Poles, Bohemians, Moravians, Lithuanians, Finns, Hungarians, and many more of the types heretofore considered in a class all their own. The civilizing influence defaces all the sharp lines of demarcation which are purely local and restores the original type.

Altho traits may not become eradicated, nevertheless, the sharp lines heretofore narrowed to a groove of intolerance will be smoothed down to a unit assuring recognition and relation.

What are known as tribal tendencies shall continue to exist, but the type shall prove at one with the principal stock. Thus the Anglo-Saxon will remain an Anglo-Saxon (Anglos) irrespective of the influence of climatic or of local conditions. The mind will be en rapport with its own kind and, irrespective of difference in education, will disclose intuition and telepathy to a degree not common among the other two giant factors of the Aryan Race. The Anglos will represent the intellectual type and therein excel all others. His inventive genius will be in the lead, solving problems appertaining to the burdens of daily walks. The Anglos, with his various tributaries, has that part of man's mission to perform that remains confined to the intellect.

The Latin and all his tributaries, however

ingenius, will retain the propensities of spirituality to a far greater measure than his triple brother, the Anglos. The Latins will excel in the pursuit of certain vocations, professions and arts, often revealing an industrial spirit akin to that of the Anglos. Every thot, word and deed will carry the stamp of spirituality, or the ensign of southern influence. Interchange will mean a mere medium of exchange, each retaining their original characteristics as much as do the sexes retain their endowments established by set laws of nature.

As to the Slav—however glowing the future, or his great possibilities, he will ever and anon present a material tendency which heretofore has held him to his post thru vicissitudes and untold hardship. With all his powers of intellect and the bigness of his heart bordering on the spiritual, he will nevertheless have to remain true to the special calling of demonstrating his giant power upon lines conducive to the furtherance of material ends. Here we shall have to draw upon him for our material to further the ends of the Anglos, or those inspired by the Latin.

True, certain pursuits are common to all owing to local influence, demands or conditions, still the efficiency has to be conceded to those who have received special endowments from nature and whose calling should be encouraged rather than misdirected.

The realization of the Federation of Nations will rest in the hands of the leading factors now governing the Anglos, the Latins and the Slavs. The democracies may at first be numerous, nevertheless, the influence exercised will prove to be threefold: Anglos, Latin and Slav.

With but three families retained to govern the earth, it should be by no means difficult to retain mutuality with all and to develop prestige among all other races.

As to the Black race and its many branches, we have nothing to fear, the many problems appear on the surface only and may be readily disposed of.

There is but one race we shall have to reckon with—the Mongolian. The latter will undoubtedly remain even after all others shall have been absorbed or annihilated. The Mongolian is the parent stock of the Aryan Race and holds many a trait lost sight of by the Aryan. No doubt it is within the designs of Higher Intelligence that we shall have to recapitulate upon the progress of the Mongolian race and make deductions conducive to the progress of the Aryan. More than ever the Mongolian rises to the zenith of self-preservation, assertion and defiance. There is no danger, neither immediate nor distant. No alarm needs be sounded, inviting encroachment or imposition, for the Mongolian simply demands recognition as would a

mother of nobility demand franchise, or right to be heard.

The Mongolian will be the fourth giant factor in framing a Constitution that proposes a League of Nations. Whatever the opinions of the one or the other factor may be, it is evident that to assure unto all concerned a state conducive to progress and the realization of world-wide accomplishments, we shall have to be as tolerant in this direction as we are expected to be considerate to those of our own kind.

The Study of Man from the racial and tribal standpoint will help us to become acquainted with ourselves and with it we shall learn to know humanity at large. Once we shall have learnt to know that every characteristic has its peculiar individualization, we shall be as charitable as we would wish others to be with us, whenever we display features so strongly saturated with defiant stubbornness that it acts with irritability upon the nerves of others. We shall then realize, that all deductions are due to the premise taken, and if the latter be narrow the result must be equally so.

(To be Continued in Next Issue)

Discipline and universal training will be the next issue seriously considered for the good of the rising generation.

MERRY-GO-ROUND

Owing to a damper put on free speech, the next best thing are ghost preachers, who, by the way, are getting quite popular and willing to reveal at night-time all that is going to occur within the next few days, months and years, especially in regard to another world war—a kind of a religious war, since there appears to be an apparent tie between Mohamedans and Christians. As to who are going to be the ghost preachers, they are divided in their opinions, while the rest of us do not know, and for this reason will have to fight to find out all about it.

That it is not all going as smoothly as some of us anticipated was to be expected, for wherever there are many heads there are many ideas and many more opinions. But should we be disappointed in the end we at least have the satisfaction that we have lived in hopes and have the privilege of dying in despair.

All of those sanguinists who thought that the League of Nations will pop up like a mushroom over night have ere this learnt the lesson that moves of a world-wide importance need a great deal of making, creating and revising before the issue can be launched upon a world. It is by no means as easy a matter as creating laws; nay, even a Constitution required much deliberate framing before it

would pass. The Constitution of a League of Nations involves the welfare of a whole world still in sin and bondage to habits. For this reason a Constitution will have to undergo many changes and modifications before it shall be suitable to present-day conditions.

The reason the Society for the Promotion of the Federation of Nations did not offer a separate platform whereon to base the formation of a League of Nations, is, because as a promoter it had adopted all of the principal points of interest already embodied in the suggestions offered by similar movements revived from time to time and, furthermore, it recognized the fact that a League will have to be guided largely by the interests arising for the present, and the governing conditions we have to reckon with. On the whole the League has met our approval, we believing that half a loaf is better than none. True, we have our ideas about it, and in the course of consultations should have made some modifications at least, but time is not yet to put forth demands, especially where there is so much to be done to bring at first some kind of order out of chaos.

Certainly, we do object to divisions of countries who have for decades and centuries enjoyed a government all their own, and object to any Oriental country claiming power to which it has no right, especially where imperialism is quite evident. We stand for

democracy free from imperialistic influence.

The Scriptures have it that we shall meet the Lord in mid-air. There is no doubt that we are fast approaching the day when we shall come up to the mark of expectations and meet the approval of our Lord, having overcome the greatest of difficulties and gained our ideals even as to soaring in space.

"That the Scriptures be fulfilled," thus read certain passages, and we quite agree that owing to certain conditions governing man and nations it can't be otherwise but that certain things will continue to be repeated and repeat themselves as long as we personally, each and every one of us, do not make a move for a change. Prophecies will not only come true once or twice, but continuously, for like causes produce similar results. Study man as he presents himself and you will be able to foretell his whole life from cradle to grave; even so it is with nations, and above all things this holds true that "A nation cannot rise above the level of its woman."

Thus, if woman, too, feels she has to uphold conditions as they exist, there will be *no change for the better*, even if she does hold the vote. The future will show the power of influence, and if Scriptures have to be fulfilled, then it will be she who will stir the flames of hatred, jealousy, malice, vengeance, and the holy war will be a holy terror

against which no power can prevail beyond a wail.

By interference new issues are created and the desired end is only that much farther removed instead of attained.

It takes a little more than mere diplomacy to succeed in attaining the goal desired.

After all, we should learn to mind our own and practice a little more charity at home than to meddle with people who have nothing in common with us.

First it was the yellow fever that pestered the world; then the yellow jacket did some high-binding, and now it is the yellow peril that is apt to keep us lying awake nights scheming some way or some means whereby to avert a calamity.

We knew of a highly educated woman who would turn her feet for home the moment she 'spied a yellow dog on the street. We thot it queer; but now we begin to see some omen—for that yellow peril is liable to have some bad designs upon us and we should turn the corner and get a straight pop at the thing, if we dared. Our British Cousin would not like it, and for this reason we shall ask him first what our attitude is to be.

Some people get right mad when they fail to get what they hoped for. Others go so far as to resign their jobs and just refuse to play in our yard. Well, we should worry.

There are quite many out of work now and ready to step right in, if asked.

Many years ago, when Ben-Hur was copyrighted, a small country town proposing to play a benefit was notified it would have to pay royalty, and then the ruralists went to work and had their posters out: "Ben Him." Just settled it, and we don't see why we could not take the hint whenever we run against a snag.

Inasmuch as valuable plants require more care, even so do principles have to be guarded, for there are all kinds of vermin ready to assail them. Jesus put it very strongly when He said: "Cast not pearls before swine." We shall heed the hint.

Some hold that this world does not seem to grow a bit better. We beg to differ. Altho it may be true some persons abuse rights, the world at large is growing better one way or the other; at least they go their ancestors one better.

Even *dis*-beliefs are beliefs, only more cutting, slicing, splicing, dissecting, infecting, and so on, *ad infinitum*.

Maybe if we fail to federate with the other fellow he will come around all the sooner and federate with us. Just don't push matters too much. Go as easy as you would with butter which is quite high in price, and not any too good, either.

All that can be said has been said, but very little has been done, and we now know no more than we did in the beginning. For this reason we shall not give space to the airing of ideas and opinions, but continue to deal with principles which will find recognition when the time is ripe for such principles to rule this world.

Should you forget to pray, then at least be easy with your prey, we pray.

"Whatsoever you have done unto the least, you have done it unto me," holds good even with those who have done it and continue to do others.

"In His Name" works the game easier than without a label, since the world at large still believes in signs. Jesus said, "An adulterous nation believes in signs and tokens."

THE NEED OF THE HOUR

Self-reliance is an absolute necessity today. The days of luxurious ease and idleness are back of us as individuals and nations. No longer can we have the idle rich, in these days of our reconstruction. The barriers to that realm which shall forever make the state of peace possible, must now be met and conquered for the good of all by the self-reliant and inspired men and women. When we are brot face to face with bare facts, and see illusions of this age and past ages being

swept away before our very eyes, we are compelled thru the need of the hour to change our methods even of thot as well as application. An earnest, honest reasoner will go a step farther, and obtain the knowledge thru reason and reflection, that thru the misdirected thots and deeds of the past we have been hurled into the vortex of destruction we find today.

How can we be truly conscious of our abilities and powers to control and govern the conditions about us unless we know and understand our own history as a race, and the laws written in the book of nature for this race? Of course, it is admitted that many know much of the history written in books. We remember the libraries of the world and their countless books, and the toil and labor back of them. Still, with all the thousands of books in all languages, in what state do we find the race today? We are compelled to say it is going down, for it is now continuous destruction of life and material possessions. The history written in and by nature is one we have forgotten to study and apply to our daily walks of life. It matters not whether we accept or deny it, the fact remains the same—nature's laws are involved in all we do. It is because of broken laws that we continue to reap trials and are overwhelmed by sorrows, and bodily afflictions come upon mankind.

We have in the past and are still endeavoring to build the house without the foundation. We have not understood the laws governing the erection of the structure, and the intention back of it all. We have even undertaken to be architects and builders without knowing the principles. Less than two thousand years ago we were told what would happen to the house of the "foolish man" who built upon the sands. In the same era we were plainly told what would be the result and what man would have to reap, thru broken laws by the family of the Twelve Tribes of the White Race. This race is being destroyed very rapidly, and no one can stop it now, for it is too late, the momentum has set in and that force in nature works according to its own laws. But each and every one who has the desire in his heart can aid in re-building the race. But to be a master-builder we must know the plan, the materials to be used, and the thot or intent of the guiding power back of it. For now the old obsolete structure of society with all its man-made devices is fast being swept away to make real the family home of the great race, which will be directed and erected by the able Architect conscious and governed by Infinite Intelligence.

We will find it simpler than we thot when we discard opinions and ideas and decide to be informed—*for myself*. There is the intelligence within to reveal it all. The grass

blade, the little violet as well as the mighty cedar of Lebanon teach the lesson. Man will have to be just as intelligent, and more so, for he is the epitome of the universe. The objects of nature about us are able to express all that has been assigned to them in the designs of things, and they rely entirely upon their own intelligence. It is easy to deduce that if man had remained as faithful to principle as they, he would be free and happy to-day.

We return to our theme, *self-reliance*, and again we reiterate that it is the individual who must become an architect and builder in the new structure. In this instance it is composed of the nations involved in the great war, and the Twelve Tribes of the Aryan Race scattered over the face of the earth. The individual must now have the determination to know, and not to leave it to others to guide that which concerns self alone. We must be able to see with our own inward eyes of mentality the proof. Looking about, the one who has the education that guides and instructs, can behold all as a part of this physical being. Therefore, all is sacred according to the law and order assigned to the being or object or thing.

We must accept the truth, no matter what it compels us to discard, for this is not the time to parley. Now the resolute one has to find the way out of the darkness, ever

haunted by the ghost of error and ignorance. In the past we were prone to look to others for the solution of the problems of life, pinning our faith to this or that so-called great one. Now it dawns upon the one able to conceive a distinctive character, to place confidence in the intelligence within and not that which is without. At every turn of this long and weary road can be read the moral of the prodigal son—"I will arise and go to my father"—not to some one else. It's not difficult to see that this is a far country from man's destined state—a state of peace here and now.

To sum it all up in one word the individual must have a *character* that can stand every test. In the heart of the one who is evolved there is a state of peace, and there is that determination that all shall have the opportunity to share it.

The need of the hour was never more insistent, but we know the Aryan race can furnish the character. And when the elimination of the destructive tendencies is finished, we will begin the new state of our life here on this earth. The structure will be story upon story and we shall have a home for the peace and welfare of the family that will stand the test of time. The whole family will occupy it—the Family of Nations.

To be my friend, you must come across.

FEDERATION VISIONS

(Extract from a letter of Dr. O. Z. A. Ha'nish)

The idea of the materialization of a League of Nations is as old as Zarathushtra. It has been revived repeatedly by poets and prophets in nearly every generation. Cyrus, the Persian King, had quite a novel idea of Federating the Nations into one grand dominion, somewhat similar to the Kingdom of God believed in by certain denominations. Cyrus was in earnest; so much so that he ordered independent histories to be written for every tongue and nation. The underlying theme was to show direct relation of all the races and tribes. The Jews were so enthused with the idea that they recognized in Cyrus their Messiah and worshipped him as such for many centuries.

Our Savior, the Lord Jesus, advocated a Federation of Nations very strongly; so much so that He advised the holding of the thot in that direction by praying: "Thy Kingdom Come." "My Kingdom is not like unto those of this world," He announced, and for this He was crucified.

When John the Revelator saw it coming, this League of Nations, he also foresaw the price such a materialization would call for. More modern poets and diviners dreamed and foretold the era of peace, while Count Tolstoi more definitely announced the time of

struggle, its duration, and the final realization of a Federation of Nations, *the only safeguard against war*. According to Tolstoi assurance of peace will not come until after 1925.

The Prophecies of the Pyramids of Egypt place the final culmination in 1960, when struggle shall cease and the whole of the White Race reach a state of perfection. The time given corresponds with the mathematical and astrological calculations of Zarathushtrian prophets, poets and writers who have been copied both by Egyptian and scriptural writers.

One thing is certain, that the birth of the Federation, or League, of Nations, is within the nature of things. The newly born, conceived under most unfavorable conditions, and delivered like unto a little child after travail, pain and heavy labor, may perchance die, but only to make room for one stronger, mightier and lasting. At any rate attention is aroused toward economic or political eugenics and eventually we shall see the principle born unto all the world that assures emancipation.

In the meanwhile we must continue in the good work, if for no more than just to sow the seed unto the growth of better deeds. As the clouds of misunderstanding clear away the sun of righteousness shall shine all the brighter.

A most wonderful drama is the drama of life. Surely no playwright could have staged it but the Infinite Mind. Tho a continuous drama it comes in serials, that none of the actors or spectators may grow weary. It would be a selfish play or favoritism would be shown if some of us were left out of the program or remained mere spectators. We are all in the play itself and appear from time to time in a scene all our own.

SQUIBS

Democracy, to be such, must be on a par with perfect order in all walks of life; otherwise, it fails to redeem its claim and must fail.

Inasmuch as workingmen had to fight for their suffrage, even so women have to follow suit. Once with ballot in hand, we shall be able to see a new era rising in political circles, and like the weather prophet, we may say that the future will either be bright and clear, or it will be cloudy with a probable storm.

With China abolishing the custom of selling her little children in the open market place, America may be aroused towards taking steps prohibiting child labor and child slavery where institutions can no longer sell or hire out the innocents.

The anthracite mines of Pennsylvania contain more than 7,000 miles of tunnels.

CLIPPINGS

"America will rise to her obligation and her opportunity to teach the blind world, stumbling on its round of pain, the lesson that all her life she has spent in learning, in the midst of sweat, and toil, and blood, the lesson of FEDERATION!"

—*Kansas City Post.*

SOME FISH

Mons. Oxner, a French naturalist, baited a hook and fastened a little piece of white paper about two inches above the hook. Depositing a recently caught fish in a large tank he angled for it with the prepared line. The fish was wily, and for seven days refused the bait. Then, when the week-old memory of its capture had apparently vanished, the fish bit and was hooked.

The naturalist carefully unhooked the catch and replaced it in the water, also readjusting the bait with the warning paper. Three times more the fish bit, with a day's interval between each bite. After that it no longer touched the bait; the meaning of the paper signal had apparently become known.

On the twelfth day the piece of paper was removed from the hook and the fish bit the bait. The paper was replaced and for three days the fish refused to accept the lure, contenting itself with watching from a distance. On the fourth day, however, it swam right up to the paper signal, sniffed it, and then descended and very cautiously nibbled the bait until it had succeeded in eating it all from the hook without being caught. As often as the hook was re-baited the fish, which obviously had learned to think, did the same thing. Experiments with other fish had the same result.

Reading between the above lines discloses the fish talent of the average type of men. Oh, how they will bite!

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MAZDAZNAN

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SELF-DIAGNOSIS

The ability to diagnose is not confined in its application to the human body alone; it leads to the understanding of human nature in general, consequently imparts knowledge to diagnose the cause of social evils and those problems which involve nations and races. The latter will depend upon the knowledge of human nature and the almost endless variety of temperaments. Still, however varied the temperaments, they are all traceable to one of three bases and two inclinations, the latter revealing the blend of temperamentals according to index.

Basic knowledge of one trend leads to all others like unto radiations issuing from one center. The knowledge of diagnosis opens

the portals of the objective and enables one to recognize more fully the abstract, assuring means that tend toward perfect health of body and power of mind, which make man capable of coping with conditions and environments, as if playing a game.

Diagnosis, nay, self-diagnosis, is by far a greater asset in life than the most stupendous inheritance gauged by possessions, as the latter are valueless or a source of misery if not ingeniously controlled. Self-diagnosis is the talisman, the mascot, that averts the evil eye of ignorance, and spares untold troubles, both to the body as well as mind, easing every heartache humankind is prone to undergo.

Self-diagnosis assures one of the life line with all its branches. Thus, if I know that I am *intellectually* based with *physical* inclination in high, placing the *spiritual* in second, then it follows that as far as the physical is concerned I will have to attend to the *dynamics* which by nature is my fundamental principle in matter. The lungs and heart may be normal and the chest-wall high, I must all the more attend to rhythmic breathing and not indulge in amorous intercourse of a sensuous nature lest further progress in intellectual pursuits be retarded, altho I may be an intellectual giant on some lines. There is no limit set to this type if care is given to the body. Owing to the physical in high, all ailments of the digestives or alimentaries

would be due to lack of oxygenation. All ailments in this instance would be reflex and, in the second instance, affectations; none of the symptoms leads to any seriousness other than those based upon the dynamics and the heart. The correction of the two latter removes all the effects. The *intellectually* based are given to *pulmonary troubles, tuberculosis, cancer, hardening of arteries, apoplexy and atrophy*. All of these may become chronic and eventually incurable; and again, any and all of these ailments never need to assert themselves, where the dynamics are attended to and judgment is used in the use of reasonable measures in as far as digestives and generatives are concerned.

All sympathetic troubles, be they of the stomach, liver, or kidneys, the bladder, the alimentaries, or the sex organs, need never alarm the intellectually based, as they are all of a passing nature—acute attacks due to some imposition. Power of resistance, thru additional oxygenation, will quickly eradicate any and every attack.

The first inclination, when *physical* is in *high*, borrows, as it were, the ailments of the physically based, which symptomically *seem* to be identical with a basic trouble. They appear stubborn, less bearable, greatly annoying, but easily and quickly dispelled when the dynamics improve. The intellectually based should know first of all the weak points

that go with his temperament, and in consequence pay attention to the base in the first instance, while the inclinations must remain in the second category of attention.

Where the *intellectually* based is *spiritually* inclined in *high*, his symptomatic troubles will be those of the spiritually based, and altho in appearance equal, nevertheless are quickly removed by the same means as in the case of an intellectual-physical. No matter how serious the troubles, they never need alarm the patient, as a sympathetic trouble never proves fatal.

A malady is fatal only where the disease corresponds with the *base*. Nature has made this a rule for man to feel safe in his domain, and not to be compelled to grope in uncertainties, or be subject to fate. That nature is rather particular, we readily concede, referring to the diseases of the vegetable kingdom. When speaking of potato we are aware of the potato bug pest; when we think of cotton we can see the weevil, while the blight of the walnut differs entirely from the pest that afflicts the peach. Speaking of a dog, we see fleas, but in a case of lice we are aware of chickens, or a *Pole* that is neither a Russian nor one that is apt to be a-rushin' into democracy.

There is not a plant, not an animal, that can be afflicted by *all* the pests characteristic of the whole of the vegetable kingdom.

Everything is found to be systematized and classified.

Disease in man has its unit, and for this reason he can with ease prevent all maladies, or in case of contracting them, he has power to annul them. That power to do so lies within the threefold compass of his mind and the desire or readiness to apply the means dictated by nature, and not by any power outside of the man interested in his welfare.

It is quite pacific to know of men making it a business to look after the comforts of their fellow men; still the greater service to man is in reminding him, thus teaching him the basic principles of life, that he may be able to conduct himself in an efficient manner to enjoy the harmonic operations of his constitution and with its assistance pursue the path of daily duties in a spirit of confidence assuring success, turning the burdens of the daily walks into a gladsome symphony free from all inharmonious disturbances.

CAMPFIRE GOSSIP

Hot days do not necessarily create a hot temper; if anything, they rather keep it down.

Now that by our latest telescope we are able to bring the moon within forty miles of vision, a field glass ought to do the rest, revealing details *ad libitum*.

Even the Press declares that it has always favored a League of Nations of some kind or another, but not until it was sure of its ground.

Altho Stockerson failed to achieve his primary objective of climbing the pole of the North Pole, he made an important discovery in the Polar basin, especially in the matter of deep-sea sounding. Instead of currents running from Alaska to Siberia, as scientists heretofore believed, the ice floe which Stockerson and four others boarded was swept in a gigantic body. This upsets the theory that the Polar current is westward.

Prof. Pickering is certain he has discovered marshes on the planet Mars, also indications of flowers; which proves the presence of human beings to take bouquets to the theater to present to their favorites. By the time we complete our oversea air route we may run a regular air ferry across ether to Mars and pick spring violets for some of our dead friends.

Predicting no longer goes begging; everybody prophesies one thing or another. Some see order coming out of chaos; others see the order of things turning into chaos. But then, say some, it was always thus. Sure, an Armageddon is yet to be fought, but where?


A League of Nations on crutches is better than none, as even an invalid stands one

chance out of ten to be doctored up. Should he die on the operating table, then we have at least the satisfaction of having done all in our power, and what was known to science. Reaching the end of our rope, we can still "carry everything to God in prayer"—or take to the plowshare, and either *plow* or *share*.

"September morn" and "Kewpies" have long lost their charms, while "Teddy Bears" are past revival. "Tin Soldiers," too, are unsavory; to be up to the minute we should have something like "League of Nations" to make us smile.

Insurance experts have made the discovery that the death rate among the civil population in Germany was lower during the war than at any other period. These "wise men" have come to the conclusion that it was due to *dieting*. The generally accepted idea is that insufficient or common food leads to malnutrition. Now it has been discovered that malnutrition is not due to too small quantities of food, but lack of assimilation. The corpulent do not lose flesh when dieting, but adipose fats, water, and ballast in general, giving better health.

When the church loses virtues it has to hide behind the state to accomplish its ends. Still, this by no means protects the future of the church; if anything it hastens its downfall.



Season Hints

"September morn." Do not miss taking your cold plunge every morning at sunrise, and immediately thereafter either take a run or go thru rigorous exercises. Rub your body thoroly dry after exercise, or run and don clean underwear and hose. Catarrhal conditions will yield, while the nervous system will improve, and all who suffered from failing eyesight or defective hearing will be greatly benefited.

The month of grape-dieting; use from one to three pounds of grapes a day, taking care not to over-indulge in cereals or in bread-stuffs.

White grapes are the only kind to use for a cure. Catarrhal and rheumatic people have to use grapes sparingly—red or blue grapes not at all.

Plums should be used in quantities of three to five at a time, making it a point to eat the kernel of one pit at a time, especially after a meal. The trace of tannic acid will aid in acting upon the liver.

Peaches and apricots are still in order, but we should all learn to understand that fruits

are tonics and mild eliminators when used in *very small* quantities at each meal. One peach goes farther in toning up the membranes than a larger quantity which overcharges the system and rather clogs the channels instead of keeping the passages open.

What is true regarding the consumption of perishable fruits is true of storable fruits like apples and some varieties of pears. One apple at night and in the morning, especially when grated, will go a long way in correcting a swollen liver.

Dyspeptics and those who are given to spells of indigestion, or nervous headaches, should let apples and oranges alone. Take lemons more frequently, especially after meals. Take lemons straight or salted.

As to pears, it is well never to indulge in them. Persons of a scrofulous nature and those given to fibroidal growths, cancers, and tumors better let them alone, unless pears are used as a steamed dish with dumplings, allowing no water to be added, altho cream and egg are permissible.

Eat more fruits than vegetables, adding hot biscuits or muffins.

During the fruit season be sure you use no soda, baking powder, or yeast of any kind. Use buttermilk or let cold morning air do

the rising. No! Do not use salt-rising; that is a far more serious method than yeast-rising.

REFLECTIONS

When compelled to choose between two evils it is always best to leave it to the judgment of a superior to decide.

Every man in the world is of use, altho there are some that are being used.

Greatness depends entirely upon the amount of value we are to those who make us great.

Many a high-liver leads a simple life—mentally.

Some people of poor physique often have poor physic.


Extermination of error is, by far, more commendable than the extermination of those who err.

Too many explanations often lead to a great deal of misunderstanding.

The man who has to pave the way to his heart's desire thru chocolate boxes and bouquets will some day find himself disillusioned.

If we had not made a mess of it there would be no need of a mass.

Mass is the singular of masses, and spelled without the M changes the meaning. Spell—but don't be spell-bound.



Sermonettes

All the laws that have come to us from caves and jungles, traditionally and otherwise, are fast fading, and an era of common good is becoming evident.

Still, everything that is in the mere making invites much chaos before order can be enjoyed.

All reforms are either local or temporary; the results gained soon fade into the misty past, giving way to sensationalism.

Two factors always characterize the bulk of humanity: sensationalism and fanaticism.

He who attends to what meets the demands of nature receives the full value of life.

Meddlers are like peddlers of common things that the market discards, and he who procures "seconds" will have to experience sorrow.

Good counsel only too often meets the same fate as a costly garment given to us as a present: it is much admired, but not well cared for.

When past forty, the average man turns into ethical lines, the same as nations grow peaceful after they have become exhausted.

The world at large is growing cosmopolitan; at least, in as far as aggregation in numbers to a given spot is concerned.

The individual struggles with conditions and environments imposed by his kind, and nations struggle for supremacy.

The most pleasant of all illusions is self-delusion.

Even the greatest man and his name is limited to the short space of a generation; thereafter he is shelved away with the rest of characters to go down in the pages of dead history.

If history repeats itself, perchance, the same characters repeat themselves also.

If half of the energy wasted in settling boundary lines were spent in useful labor, mutual understanding would soon settle differences.

To double-cross is in the nature of things under present conditions, and what may be expected of individuals also holds true of nations employing diplomats.

The majority still think about the things of bygone days, while the opportunities of the present slip from them.

"Agree with thine adversary quickly" may not be pleasant and may go against the grain of finer sense, still it proves more profitable and assures peace, for awhile at least.

Whenever concessions are readily made, one may be sure that "there is a nigger in the woodpile" somewhere.

In the formation of new society the tactics of old society shall continue to assert themselves and the pendulum of human endeavors will continue to swing between *re-* and *de-*formation.

Not the many ideas whirling thru one's mind prove thotfulness—but the ability to concentrate upon one single theme and the directing of one's intellect, dissecting and analyzing the subject pro and con, until the deductions made prove an inspiration to the mind and a solace to the heart.

A mind narrowed into grooves of authoritative reference is as much hyperbole as the uncultured man.

Confessions often lead to obsessions; while creeds create needs and possessions.

SEPTEMBER NINETEENTH

One of the many red-letter days held in reverence conformedly with the event of the incarnation of advanced thot in a human form, a being appearing to affirm the longings of heart and mind. It is Zarathushtra day; Zarathushtra, who realized many thousands of years previous to the Christ era that man is a plastic being by virtue of the focalization of the God-intelligence in the variety and complexity of matter. Zarathushtra recognized in man the living witness of God, and held that the deeds of such a witness must correspond with the full testimony of truth. Zarathushtra discovered that vegetation required the guiding hand of man and the application of his ingenuity, if vegetation is to reveal all the forces latent within the plant and prove its limit. He found that the very grass-blade holds the possibilities of evolving into grain, while the weed, cultivated, hybridized, pollinated, would turn into a wholesome edible, imparting the quintessence of healing to blood, brain, and brawn. He proved it by the thistle which turned into a globe artichoke; he proved it by the rye and corn which gave an almost endless variety of grain; and lastly, wheat, which he termed the golden nugget of heaven. He proved the possibilities of man's ingenuity by turning wild roses into crab apples, and further experiments

proved to the doubting kings and ecclesiastic potentates that such results were not due to his being in league with the devil, as they would claim, but in consequence of the application of evolutionary laws.

Zarathushtra realized the possibilities in nature, and he foresaw the limitlessness of man's heart, mind, and hand. He found in man the heaven to be gained, tho the path seemed to have been diverted and paved to the very gates of Hades. Zarathushtra recognized the cause unto man's imposed limitation. He realized the utter helplessness of man, once a habit has been established that fastens itself like devil-grass to an orchard. Seeking comfort and ease, man grew away from tilling the ground and attending to the fruits of paradise. He rather ate his meal by the sweat of his brow, herding cattle, and bred disease germs, and thus retarded progress and higher aspirations.

To till the ground and cultivate vegetation, to graft trees and pollenate fruits was Zarathushtra's call. To impress the necessity of cultivating the soil, Zarathushtra declared, "The spirit of the kine calleth unto the Lord." It seemed like the blood of Abel crying unto heaven. To wean a haughty people from fleshpots was as great a task as it is at the present to procure for agricultural purposes a portion of the vast ranges of the far West, for the cattle kings will make it hot for any-

body who would dare to trespass on the ground they hold by divine right of might.

Zarathushtra created legions of enemies unto himself; still he pursued his labors, and declared the gospel of liberation thru the use of the inventive or constructive genius. Zarathushtra became the father of agricultural science and the promoter of civilization, the spirit whereof has been kept alive thruout the darkest hours of an inquisition and brot to a focus in our age, an age that only begins to fathom the great possibilities of man, once he truly awakens to his consciousness, and realizes that he is here upon this earth to take up the creative energy and the incentive of evolutionary laws, and by virtue of the intelligence vested in him further the aims and designs of God.

May then the close of the summer season and the opening of autumn with its abundance of nature's blessings be conducive to our bringing forth the fruits of the spirit, and may we remember the man whose untiring efforts have aided the faithful in reducing the time of experiments and experience, and thus they have ushered in an age of grander possibilities. His accomplishments may have been forgotten by the world at large, yet the spirit of it all is being enjoyed by the just and the unjust. To us, Zarathushtra—the Prince of Peace—appears and reappears from cycle to cycle, dispensation upon dis-

pensation, era unto era, until manifest in the hearts of the faithful.

LIVING TO EAT

Mazdaznan awoke a latent ambition within the writer, causing him to break the fetters of tradition and to "strike out for himself." To comply with certain rules and regulations of authoritative institutions, he pursued a course of studies calculated to broaden his range of vision and make him more useful as an humble unit of the Great Family. His days of study were crowded with the regulation curriculum of all authorized and recognized institutions of learning, with an occasional idea imparted that was of material value.

The course of studies ran as smoothly as a slowly gliding stream until we approached the subject of dietetics, in which I was vitally interested and looking for new scientific light. We expected to learn something that would be a valuable addition to what we had learned in the Mazdaznan courses on diet and rational living, but were doomed to disappointment when the lecturer made a statement quite similar to the following; which he stated plainly and earnestly so that all would comprehend his meaning: "There is one mistake I do not want any member of this class to make. Do not become a faddist and

adopt the policy of 'eating to live.' I 'live to eat,' and rather than forego the pleasures of the table I am willing to cut short fifty years of my natural life." This remark was repeated with great emphasis on several other occasions while I was in college.

To use a slang expression, our instructor was under the belief that he had "said a mouthful," and indeed he had. It showed his education on the subject of dietetics had been woefully neglected, as well as his lack of knowledge as to the proper care of the body in order to secure the best results from its normal functioning.

There are countless thousands of people who are in the same predicament as the lecturer is, and the sum total of whose desires in life is to "eat, drink and be merry, for tomorrow we die."

After running the gamut of such an existence, is it any wonder so many come to the conclusion that life is a failure? After having eaten everything on the menu, and drinking every beverage on the wine list, making receptacles of themselves for incompatible and fermentative mixtures, their bodies filled with poisons and their brains fogged, while their minds become as uncertain as their footsteps, these poor, deluded mortals advise the world at large to "live to eat." As examples of such a life they are not fit specimens to pattern our lives after, and we easily


choose the other and better path and enjoy the fact that we "eat to live."

We are taught that man is the crown of creation; that he has dominion over everything in, on and above the earth; that his greatest victory is to conquer his baser and animal nature and to ascend to higher realms of thot on the wings of the spirit, when he will become an immortal soul and an "heir and joint heir of God, the Father."

The simple life on the straight and narrow path may not be as gay or rapid as that offered by the exponents of the "live to eat" idea, but it is safer, surer and always reaches the goal of peace and felicity on earth, giving us the delights of heaven, while our omnivorous and carnivorous friends are in the purgatory of disease, preparing for the future of those who have misspent their lives, knowing it is too late to retrace their footsteps to health and happiness such as are enjoyed by those who do not make food the *summum bonum* of existence, but who use it as a means to attain a nobler and better end.

—*Dr. St. Willard Riley.*

The high cost of living is liable to bother us only when we attempt to live high and a trifle above our means. Perhaps we may substitute a few of our elaborate dishes for more wholesome ones, and yet cheaper.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

I am just so as Thou hast moulded me
Of base and precious clay—a Being—free.
How can I mend my erring ways, my God?
As was Thy plan—so must Thy creature be.

* *

When God once kneaded all this clay of mine;
Some naught flowed into me with much
Divine,
Thus—better than I am—I cannot be,
Since He Himself has shaped this frame of
mine.

* *

The Temples, Kaabas, chiming bells are
naught
But hymns of praise to the Omniscient God;
Whilst Pulpits, Crosses, Beads but symbols
are
Of homage to the same Sublimest Thot.

* *

The dewdrop cried: "How far I'm from the
sea!"

The ocean laughed: "What simpleton thou
be!

We are all one; in common we are gods;
A dot alone divideth thee from me."

* *

To re-create dead lips the Magi claim.
They lie—they are deceivers void of shame.
Not to the smallest insect can they give
The Breath of life, once fled, tho great their
fame.

* *

The right hand holds the jug, Koran in left;
At times the path seems straight, at times
bereft.
Thus 'neath this turquoise tinted sky, I am
Not heathen, neither Islam's conquered theft.

* *

Out of mere joy for drink, I don't imbibe,
I ponder not on Koran, neither tribe;
Existence—illusions to forget,
That is the reason why some men imbibe.

* *

This much, O Lord, Thou must agree with me,
That *one* I never called by *two* or *three*;
For this I know, that all our figures here
Are from Thy Own—eternal, whole, and free.

* *

Alas! O'er Death I'd never lose a tear,
By far more rather for *this* life I'd fear.
God gave this life to me in trust, and should
He ask it back of me—I'll give with cheer.

* *

With Peace my heart was filled to overflow,
As I resolved that sober I would grow;
Sight of a bar! and—resolutions fled;
Taste of a cup—all soberness made go.

* *

Hypocrisy and lies the mobs enwrap—
To Allah cling; don't counteract His step.
Whatever tricks and schemes you may invent,
Won't profit you, as Fate you never can
entrap.

* *

If with my sorrow Thou hast sympathy,
Then take the yoke of sin away from me;
Forgive the feet that to the tavern steer,
Forget the hand that gave the cup to me.

* *

(To be Continued in Next Issue)

HEART'S LANGUAGE

That I am still in the Land of Mortals is to be attributed to the Power of Breath and its realization by the heart at moments of distress. I owe it all to the great message of Mazda. True, I was reared a devout revivalist and Puritan, yet the language of the heart was beyond me. All my humbleness, all my contriteness of heart availed me nothing, because, I believed that to suffer was my lot, the lot of humanity.

One day I heard the Master. He said, "To suffer is sinful." Straightway I inquired and the word was spoken. God speaks to us *on the breath*. God heals sickness and sin *on the breath*. God saves *on the breath*. It came to me, "He breathed before them saying: 'In like manner take ye all of the Spirit.'" And, "The Spirit giveth Life." And life came to me, O joy everlasting. Then year in and year out I have proven the Science and Faith as revealed thru Mazdaz-

nan, the only infallible method of life revealed unto the Faithful, a message that comes to set us free and renders us non-obligatory to systems or organizations.

To know that wherever I am there is my God, wherever I fold my hands there is His church, wherever I call on His name He reveals His Power. How glorious—victorious!

For years I have enjoyed this state of peace and tranquility. For years I have basked in the golden rays of consciousness.

The other day there came an opportunity to prove to myself the limitlessness of the power of consciousness. I was visiting in Hollywood, on my way home coming to Gower street and Sunset boulevard, a train came upon me unawares, without giving the customary warning. The motorman afterwards said he did not see any one coming and so failed to give the signal.

As I saw the car coming upon me, in the twinkling of an eye came the thot of "the wings of the Almighty thru consciousness and breath," and with lightning rapidity I leaped on the fender of the train. A stranger who was passing in an automobile saw the performance with relief and admiration for he thot a serious accident was inevitable. When he witnessed my quick maneuver he said he concluded it was one of those risky "movie stunts" and admired the absolute ease and presence of mind in meeting a situa-

tion so fraught with danger. I told him it was a simple test and demonstration of the undeniable power of breath conscious of the ever presence of Mazda. The man wished to know more, but as I had no desire just to gratify curiosity nor to seek to proselyte I told him where he might go to learn more about the principles which enabled us to meet every situation with conscious power and presence of mind.

In that instant of danger the message flashed from heart to mind, "Breathe and jump." This is just one more simple demonstration that conscious breath is indeed the governing factor thruout the daily walks of life.

Pearl D. Broadleigh.

JUST ONE TONGUE

"Just one tongue," and yet how much that tongue could speak in praise of Him who is our daily guide. I am filled with thanksgiving unto Mazda and His Associates for the manifold blessings showered upon me.

At a time of dire distress, at a time when life seemed a blank and grievous trials came upon me, I took all "to God in prayer." But there seemed to be a fast closed door before me. I went to see my old-time "friends"; they were kind to me but they could only say, "We can in no way assist you but we

hope that God will bless you."

My eldest child, a beautiful, bright girl, was run over by an automobile and the life crushed out; my youngest child was ill; my boy stricken with paralysis; my husband gone into Eternity, yet I kept up my courage. It was not in accordance with my temperament to fold my hands serenely, I must seek until I could find a solution to my trials. And the solution came. It was destined that I meet Daddy Clementi and Daddy Henry and they revealed unto me the Fount of Everlasting Life, Light and Love. The Master would come, they said, and the Master came. My boy said: "He will heal me." Such faith in a child, and that faith was also mine, and my boy was most miraculously healed.

I did not understand the law or the principle—but I saw the result. Yes, *pneuma* (breath), exercise and prayer all spell *pep*, while *fasting* and *diet* afford the free delivery of *vitamines* thruout the organic system, imparting zest, vigor, power; I would call it *free energy*.

In my condition I never could have stood the test I was given; whether due to Divine Will or to the influence of the zodiac, for I had my fill of sorrows and trials, yet this much I know, I have been given the key that unlocks the treasure house of the Kingdom of Heaven and I rejoice in the possibili-

ties vouchsafed unto man. It surely is worth the while to struggle and to win. True, I well recognize the fact that all our struggles, sorrows, misfortunes, disasters and heart-aches are due to the transgressions of eugenic laws, that if born in accordance with the law we could have been spared all annoyances, and in consequence enjoy the things we now miss. Still, what would life have had in store for us if there was no panacea to enable us to meet all the undesirable conditions under which humanity groans? But these wonderful gifts of a merciful God should not be kept under a bushel, neither should they be withheld as with an iron claw from reaching the hearts and minds of suffering humanity. I, for one, shall not grow weary to add our mite to win victory for the struggling hearts, that free from all these autocratic institution man, woman and child may bask in the golden rays of that *Truth which makes us free.*—Mother Amelia B. N.

"I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein" is the covenant of every Mazdaznan. It covers the whole ground of the origin, purpose and destiny of individual life and needs no comment, catechizing or exegesis.

Systematic Thought

By Zarlivana Marvin

Lesson Seven

The one who wishes to aid others in the A, B, C class should be able to read at once on meeting them, whether the spiritual, psychical or physical be most in need, and throw out suggestions helpful to them, leaving them the privilege of accepting them or not, for we should never insist on our suggestions being followed, but leave our friends free to choose. The birthright of choice is an inalienable one, and cannot be denied to one whom God has endowed with sagacity, judgment and discernment.

Even the lower animals have ways of arriving at conclusions, and we find lessons to be learned everywhere. Once in my farm life on the plains of Nebraska, I took a three-days-old pig from its mother, who was disposed to kill all her offspring, and raised it myself. It evinced more gratitude and obedience than many human beings whom I have aided, which is not to be wondered at. I went to work each day, spending a few minutes training it, which afforded great amusement to our rustic neighbors. I taught it,

among other things, to stick out its tongue and wink one eye. It would do this for all except one particular family, and for them it would do nothing, not even remaining in their presence. It would obstinately curl its tail over its back and run away until they had taken leave. Afterward I learned that the pig could read those people better than I could, that they were false and secretly immoral, not worthy of my recognition nor that of the pig, which did everything it knew to be right. It could not even be coaxed into the house when I had forbidden it.

Last spring I heard a trained seal play "America" on the cornet, and I could plainly hear "Great God, our King," and I said truly, "All Thy works shall praise Thee."

The settlements in Nebraska in those early days were along rivers and streams with valleys and undulating prairies between them, without a house or landmark of any kind. For nine years I taught school in those various settlements, until they became thriving communities. In all those years I rode a coal-black Canadian pony, which for horse sense I have never seen excelled, whatever William Hart may claim for his. A horse that is loved knows it, and the lengths to which it will go to save its owner are marvelous. Twice that mare carried me thru prairie fires; the last time, I was lost at night in that sea of fire

with its arrow-shaped tongues darting everywhere. The heavens were clouded and as black as ink. The mare struggled, and then stopped. I was lost, and she knew it. I gave her the reins and said, "Take me home," and she did—thru the side fires and over the hot black earth where embers still glowed in the sunflower stalks. Once she saved my life in a raging river, and another time from being crushed under the wheels of a heavy vehicle. I gave her the reins in blizzards that froze my eyes shut, as snow and sleet cut into my face like sharp needles. She would shake her head in pain, but resolutely struggle on until safety was reached. It is an inspiring thing to think of owing your life so many times over to the love and sagacity of a dumb beast whose lips cannot tell you what they feel, but must needs express it in a low whinny. It makes us grateful for the ability to speak; and let us seek to make our voices sweet in a modulated tone and correct expression. Love and beautify your body, and enhance the charm of every faculty.

When I saw the wisdom and sagacity of Charlie Chaplin's dog in that Million Dollar Movie, where it shared the honors about equally with Charlie Chaplin, I said, "That dog is outgrowing a dog's body; its wisdom is too great for its size." And, sure enuf, its emotions became so great, they killed him.

Speaking of the movies, we may not have the handsome features and perfect physique of France X. Bushman, nor the graceful repose and nobility of King Baggott. We may not have the beauty of Pauline Fredericks or Theda Bara, but we may from the soul within, aided by a body ever willing to lend us expression, arrive at something equally beautiful in its way, and being devoted to a much higher cause, throw a greater halo about us. That light of illumination that nothing can dim, and that reaches beyond the veil that can be pierced with the eye of the soul by those to whose vision there are unlimited possibilities.

Now we have shown you our system of self-development—the daily practice of dividing our thot so as to rest and strengthen and develop the triune principle within us, which we have found helpful—trusting God to answer our prayers and give us spiritual enlightenment, bodily strength, psychic power, and mental ability. I have given you my own experience. I have aimed, in as few words as possible, to thank all who have held the thot of recovery for me when I was near to death, and all who have rejoiced with me over my wonderful healing; and I assure all who read this writing that they will find a wonderful benefit by putting any or all of the suggestions therein given into practice. And

unto this end, let all things continue to prosper.

Lesson Eight

Material

I have, as I said, used the first five letters of the alphabet to arrange my thots satisfactorily and have as little waste as possible. We have necessarily to consume much of our time in the "E" or material class, whatever our position or occupation in life. We are to use every power within us to be successful. People have different standards of measurement. What some might regard as a princely sum of money may seem a mere pittance to another. One may be so absorbed in accumulation as to lose sight of the real purpose of life and "Lose his own soul," so that in a future existence his position will be reversed. But that it is the duty of all to be successful is unquestionable.

You may inquire if I have found the elements of success attending my methods of procedure. I reply: I have; I have seen direct answer to my prayer, faith and alertness, and others have witnessed it also, in the necessities of life as well as the healing of my body. My optimism has borne direct fruit, and, if I persist, will continue to do so; but I must, in my own case, keep ever before

me the desire to aid others. It was for this purpose I was restored to health, as well as for my own happiness.

*Health and strength were given to me,
That I might do God's will.
I'll heed His call where'er it be,
His purpose to fulfill.*

*It is but meet that I should give
Thanks with my every thot;
In word and deed long as I live,
Tell of the wonders wrot.*

*While cherubim and seraphim
Proclaim that word above,
All that I am and owe to Him
Is told by one word—LOVE.*

We must make good in what we undertake, and if we have nothing of success to show in a material way, we must find out what is wrong and rectify it. Do not fall back on the assertion that you are too honest or too generous. Charity begins at home. Find out first if you are charitable toward yourself. One may make generosity a fault. I have done so, but try to correct myself in everything. There is no call for you to rob and impoverish yourself. You are of greatest importance to yourself; the more you find of real worth in yourself to admire, the less you will become a prey to the unscrupulous.

It is possible to have them removed entirely by the forces working to your advantage, so that you may see more clearly.

I find many things accruing to my advantage by this same means—meeting new friends and old ones at most opportune times, lending me aid in many unexpected ways—sending out a wish for that which I need and having it come from some unexpected quarter. Remember, without faith it is impossible to be at one with and to please God. If I had not exercised faith against human judgment, these lines would never have been written. It is a witness to the triumph of faith, not just my own, but of many who will read these pages with tears of joy, knowing that their faith has helped me to triumph over disease and death, and after three years and a half of helpless invalidism, to arise from my bed well and strong, feeling fully equipped for any emergency with a knowledge of God's laws in operation, and feeling that I must help others to the truth.

Besides, in living this good life, we must, like the children of Israel, gather our heavenly manna every day. How like manna covering the ground, these loving, helpful thots are! I am taking upon myself new obligations in publishing these lessons in book form, for all who invest in it and agree with me are to be considered as partners with me in all the blessings that come to me. I once

left one dollar in the Illinois Trust & Savings Bank, and forgot it; but they finally notified me that I had Three Dollars and over to my credit. It had been drawing interest. You are to have more than that as your share in this investment. You are to have the help of every link in this chain of gold, to draw to yourself Happiness, Health, and Prosperity.

You need never feel lonesome or discouraged. You are no more to feel alone in your efforts, and you must never doubt God, yourself, or your helpers. If you find the key herein suggested, you will at once know how to solve any perplexing question that may arise. I beg of you be patient, be calm, and do not give way to emotions detrimental to your well-being. If I am happy in every condition, you can be. You must know that there is no power of a negative nature that can equal your positive—that good is always greater than evil. So long as you are on the side of right and can govern your own faculties, there is no permanent and lasting injury awaiting, even if you believe the laws of Karma demand that you suffer. They cannot hold you; you will come forth free—“And whom the Lord maketh free, he shall be free indeed.”

If you are a father, do not bring your business perplexities home to your family. Your wife may be willing to share them, but re-

member she has a few of her own. Do not forget if she is her own housemaid, that it requires some effort to prepare a dainty, appetizing meal economically and serve it with a smiling face, especially if she sees a scowl upon yours. As I have spoken to her about the sins of scolding at the table, I hope you, dear brother, permit me to beg of you to seat yourself gracefully at all times, and not flop yourself, or your shoulder-blades rather, on the edge of the chair, imagining you can relax because you are at home. Home is not the place to sit and cram the food into your mouth because you are in a hurry, answering all questions put to you with monosyllables or grunts. That is a relic of barbarism. Try it at your club, and see how long you will remain popular. The motion of the arm in a sweeping, graceful curve will draw within its circle much of the good about you, but the jerky punch of the prizefighter will scatter your helpers right and left.

This is not speculation, nor yet imagination; it is from the objects of nature that we obtain our proof. Look at the myriads of stars in the heavens, behold how delicately the planets and their satellites are balanced as they whirl thru space, obeying the laws of gravitation. Can you not see how kindred minds may aid each other by the laws of attraction? How necessary to maintain our own equilibrium that we do not fly off

into space like those tramp stars in the solar system that have no sympathetic helpers, and are as outcasts among the dynasties of Heaven. The object in saying this to you, I repeat, is that you may learn to enjoy life. It is the little things that count. When we conduct ourselves becomingly, it reflects glory upon the Creator Who made man in His own Image and Likeness.

We should dress well, if possible, and always feel self-respecting. I noticed two mechanics on the street in working clothes. One walked easily, gracefully, erect, with a springy step, and I mentally drew a picture of him in his Sunday best. It would fit well and look well. The other slouched along, striking the ground viciously with his heels. That would jar his spine; it in turn would make him irritable and grouchy. I knew there would be no laughter, joy and singing because he had come home. He would be "dead tired." He had carried himself wrongly and had no self-control to aid him thruout the day. So easily can a man's character be read even by his walk—everything he does, as well as in his features and expression. Truly, there is nothing hidden that shall not be revealed.

(To be Continued in Next Issue.)

* * * *

Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

EUGENICS

The thotless may laugh; the cynic may sneer; yet facts remain unchanged; an all-powerful impetus is making itself felt in the thot-world today. Influences are being created that shall make for positive improvement as well as for a permanent transformation out of which shall be formed a *base* for a *new* and *higher* civilization.

Eugenics is the base; applied eugenics will give to the future generation a new and higher conscience out of which shall evolve a flame of enlightenment that shall sweep the whole world around about with a mental illumination that will consume the last remnants of those racial encumbrances that have for ages stood as barriers in the pathway of progression.

The study of race-regeneration and knowledge of the laws governing reproduction should be placed in our schools among the Sciences as the very *root* and *base* of all elementary knowledge; for after all does not our national as well as our domestic security and felicity rest in these essentials; since they

hold all the gradations of manifest life which are created out of the elements or substance of nature? We have but to glance at the world's disintegration in order to realize that mankind has been governed by an elementary mind bordering on imbecility. Think of it, man gives that attention to the kind and quality of the breed of stock he wishes to produce in furthering the highest grade possible of the animal kingdom while the incentive is only a mercenary one or a commercial investment for making money. Yet the thought of applying these very laws and principles upon the higher planes of human nature does not dawn upon his mind; he does not think, analyze and discriminate upon a subject that holds in its embrace the salvation and regeneration not only of our nation but all the nations of the world.

The time has indeed arrived when the study of Eugenics is being not only pressed but forced upon the world. The mighty impetus of an all-powerful force called the "Spirit of the Times," is launching a momentum upon the world that will compel mankind to take heed of *how* he applies his intelligence to the demands and needs of the hour; and how he uses the creative energies of life. He can no longer flaunt his unfettered liberty in the face of His Creator. Long enuf has man insulted God, his Creator, by the wanton abuses and misuses of those most sacred

of all life's forces—the creative energies. God will continue to herald thru His Eternal Chrystos these burning words of warning: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." There is neither time nor desire to dwell upon a world-wide destruction that carries in its wake, war, famine, plague, pestilence and all that has cursed civilization; for these are but the ripening of the dead sea fruit, whose seeds were sown in countless millions thru hideous defiance of nature's laws. Having sown to the wind, they must as a natural course of events reap the whirlwind. But the demand of the times portends more glorious things for the coming days. The *Dawn of a New World* opens before us, revealing the happy consummation of our nobler aims and higher ideals.

The acceptance of Eugenics holds the solution to this world-wide problem and gives birth to a new order of things that shall bless mankind with the sweet realization of *freedom* and *equality*. May the spirit of understanding breathe enlightenment upon the minds of the people of America and of all the nations of the Earth bearing upon its wings of joyful fulfillment the glorious Sun-clothed Day.

And still "in God we trust," altho even for that we have to pay.

EQUALITY

The call of the hour is for *Perfect Woman*. Yet in this same loud call may be heard a cry for *Perfect Man*, for who could draw the line of demarcation, since equality alone holds evenly the scales of justice? Does not man in his highest, truest, noblest self stand for everything that is *brave, true and chivalrous*? If the highest of all creation is the womanly woman, is not the manliest man equally the noblest representative of the creative intelligence? What folly to parley over that which stands out pre-eminently and undeniably fixed by a Supreme Intelligence thru divinely established law and order! That mankind has failed to recognize woman—the mother of men—that they have failed to securely accord her the emulation which is already hers by a divinely inherent law in nature—reflects upon man's ignorance, does it not? Gold is only recognized as *gold* by the expert assayer, still the ignorant man continues to declare, "It is only *brass*." Yet all these declarations do not change the fact that *gold is gold*.

Woman will continue to rise and assert herself and her rights, and all noble and right-minded men will not only rejoice in the day of her assumption, but they will take her hand and walk the path of ascendency with her, for with her rising every man also re-

ceives his call to "come up higher."

Certain laws or customs have had a tremendous bearing upon society at large and exist simply by virtue of the same impetus that gave them their existence, namely, the law of common consent. Hence man has been given certain moral liberty which has had a pernicious and debasing influence upon society, hampering the equalization of a more desirable state between man and woman.

The highest alone can give birth to the highest. The character of the father must be equally as moral as that of the mother, while mother claims her right to follow the guidance and admonitions of the silent monitor, the dictations of her own conscience, freed and unhampered from the slightest suggestion of those minds whose close proximity come within the radius of her own.

Parenthood—what a divine trust! What a stupendous responsibility is entrusted to those consecrated and set apart for life's holiest mission! *Holy* Fathers are as much needed as *Holy* Mothers—from the unity of the holy twain shall come forth the third of the Divine Trinity—the Holy Child.

Ainyahita says: "There is no defeat save in looking backward." Then forward, ever forward, toward the goal of attaining. Joy, youth and beauty are the flowers scattered upon the pathway.

THE ROSARY

If the world is lost and past all redemption, then let us devote our time and energies to the few whose longing and desire is still directed toward the highest and noblest in life.

Not until men and women become acquainted with themselves individually, as well as collectively, will they be able to solve the deeper problems of life appertaining to happiness and success.

The higher education of woman is the essential need of the hour, if the world is to be blest with the growth and development necessary to progression; for even this poor old world must be regenerated—born anew. Out of the ashes of disintegration she must arise and come forth clothed in the garments of eternal youth and beauty that cannot fade or pass away.

It is not to be expected that mankind in general will be able to give enlightenment upon the subject of Eugenics, nor the necessary knowledge regarding the proper relationship of the sexes. For such guidance we must turn to those of greater intelligence who have made these subjects a life study and whose thought and consideration has been to aid and uplift humanity to planes of true understanding, where the light of wisdom may lead, guide and direct the energies of life toward the promotion of lasting happiness and felicity.



STUDY OF MAN

Article XXVI

Ancient writers who took for the basis of their calculations planetary influences, known as Astrology, divided the Aryan Race into twelve distinct tribes, attributing to each a particular attribute, supposedly drawing a line of demarcation, revealing special operations in conformity with infinite designs and not found in as great a measure among other races. With the advance of time these tribal demarcations have become quite evident, often leading to misunderstandings akin to those caused by the sharp lines of difference between other races. Thus tribes not only vied with one another, but each and every one struggled for supremacy, as would races struggle for recognition. Such struggles suggested subdivisions among the tribes themselves until the number of such subdivisions, in many instances, grew equal to the number of races. Ancient writers considered the number twelve to signify *completion*, which would allow no change or substitution. Here, no doubt, may be found the reason for public

teachers, preachers and philosophers to select no more than twelve star pupils, the latter to bask in the radiations of a Master. Even John, the Revelator, juggles with the number twelve after the sacred number seven seemingly lost its charms for him, owing, no doubt, to the disappointments met with shortly after his introductory remarks to his Apocalypse, discovering displeasure among the seven communities and later the great seven plagues announced by seven angels.

True, divisions and subdivisions are most convenient and necessary where a student expects to become conversant and proficient in his studies and obtain a clearer idea when wading thru a maze of objects, or a chaotic state of apparent contradictions, that a well-balanced mind alone can disentangle. Once the light of analysis is thrown upon the obscure studies we no longer grope thru the occult but see with clearer eyes the treasures of life so generously bestowed upon us.

To awaken to the realization of life's unending treasures it is necessary that we consult Nature and acquaint ourselves with her governing laws, for then we cannot err or fail to find the scale wherewith to weigh matters of vital importance conducive towards easing the burdens of daily walks.

The more we take into consideration the evolution and progress of man, from the lowest strata of savage manifestation to that of

the highest type in civilization, we realize that there are but *three principle factors* which determine *type and character*. Whatever the modifications and whatever the influences brot to bear may be a *type* continues to stand out with its unmistakable colors that determine character. Even as to characteristics the type remains the governing factor.

Count Tolstoi recognized in the Aryan or White race *three distinct types which are destined to govern the earth conjointly*, and attain to a state of mutual agreement that would insure a Federation of Nations, a state akin to the Dominion of God on earth as expressed in the Lord's prayer. According to Tolstoi, all of the traits in humankind result from excessiveness or abnormalities, disfiguring the lines of the body, marring the mind and defacing the true nature of man. These will disappear as rapidly as the basic principles of the cosmic consciousness rise to the plane of exaltation or recognition.

The Twelve tribes, altho forever in evidence, as it were, will, by virtue of natural inclinations, be reduced to *three distinct classes*, each and every one, altho subdivided by climatic and other influences, revealing and displaying demarcations that cannot be misinterpreted or misunderstood.

Just at present we have an almost endless variety of mixed types, due to continued miscegenation and imposed as well as self-im-

posed provincialism, having been deprived of the necessity to mingle with kindred types and tribes.

For want of a better classification for the present we submit the following table that will aid us in a degree, at least, to obtain a wider view of mental relationship between the Tribes, as well as traits characteristic of partial miscegenation.

| ANGLOS | LATINS | SLAVS |
|--------------|---------------|-------------|
| Danes | Armenians | Austrians |
| English | Assyrians | Bohemians |
| Germans | Arabs | Bosnians |
| Hollanders | Belgians | Cossacks |
| Hindus | Bulgarians | Croatians |
| Irish | French | Czechs |
| Luxembergers | Greeks | Finns |
| Normanders | Italians | Gypsies |
| Norwegians | Ishmaelites | Hungarians |
| Persians | Jews | Kalmuks |
| Scotch | Montenegrians | Kurds |
| Swedes | Portuguese | Lettish |
| Swiss | Roumanians | Lithuanians |
| Ukrainians | Sicilians | Moravians |
| Welsh | Syrians | Poles |
| Wendish | Spaniards | Russians |
| Etc. | Turks | Serbians |
| | Etc. | Slovaks |
| | | Savoyans |
| | | Etc. |

The *Anglos* are the purest of the Aryan Race, and while they were still in the course of migration, and wandering in a westerly direction in search of a home of safety, encountered obstacles which lead them into miscegenation, or intercourse with Dusk tribes scattered thruout the great Iranian range. tho the color or tint of lower types remained subdued, it appears whenever disease holds sway or the individual rises to anger, which would show distant relation.

The *Latins* are such members of the Aryan Race who, in the course of time, have come in contact with descendants of the Olive-Green race (of whom the Egyptians were half-breeds), now largely extinct. Miscegenation with the Brown and the Black is quite evident, altho but little of color or tint has been retained. The Jews, as a distinct tribe, have retained a greater portion of the results of miscegenation. All others show change of color, according to mental or physical conditions, particularly when disease affects the organs of the abdominal cavity.

The *Slavs* are that type of Aryans who have mixed with the various classes belonging to Yellow or Mongolian race. Not only the physical side continues to reveal Mongolian lines, but the mental attitude betrays the hold of miscegenation, where a preceding race exercises its influence. Whenever a Slav becomes prey to disease, all of the colorings, as

well as mental peculiarities, patent with Mongolianism, assert themselves, thus betraying the extent of miscegenation, as well as the attempt on the part of nature to throw off the yoke of impositions.

The classification as given above may not appeal to us at first and seemingly offers contradictions, arousing criticism, but once nature is more fully understood and relation judged from both the mental as well as physical, we can understand such classification.

We concede that it will appear difficult to the casual student to recognize relation between a Wendish and a Hollander, still if a Slovak is placed between the two, the striking resemblance between the former at once stands out prominently enuf to show the leading or basic factor.

Again, take a Belgian and a Turk. Such comparison may seem grotesque, yet, by placing an Irishman between them, the analogy drawn will convince us that the former are the same type, trend, having much in common, both the mental and physical.

To liken an Austrian to a Kalmukian almost arouses rebellion; still, however preposterous our claim as to direct relation between the two, the placing of a Jew or a Portuguese between them will determine in our favor, for classifying as we have. The apparent contrast dissolves as will night at the approach of day, and upon second thought, we shall see

more clearly the lines of harmony.

We do not deny there may be semblances between a Swiss and a Russian, or, between a Roumanian and a German—yet, a more thoro knowledge of Nature's laws will convince us that in mental trend, as well as the application thereof, there is as much divergence as there is in adherence to the particular national pride.

Nature has created a rule from which she dare not deviate, no matter how much we may believe in exceptions to rules established by man thru a course of circumstances and environments contrary to the applications of Nature.

Irrespective of miscegenation, now being outgrown very rapidly, Nature has given to the *Anglos* the *intellect* for basic guidance, which continues to control the individual, social and collective life, however, at variance provincially. An *Anglos* may soar high in matters appertaining to the spiritual realms; he may dig deep into the labyrinth of grossest materialism; still with it all the *intellect* will prove the leading factor that prompts him to follow or direct the one or the other thot wave.

As a *Latin*, man is prompted by the spiritual propensities to do all his reasoning, or to follow daily pursuits. The *Spiritual* part of the cephalic retains the leadership. Man may become an intellectual giant, or he may turn a

rank materialist, steeped in vices, gluttony, debauchery; or, he may be a philanthropist of the rarest manifestation; and again, he may be a miserable miser, a king or a pauper; it matters not—the underlying principle governing him will disclose the spiritual nature of his being. He may not at all show any outward signs of spirituality in his daily walks of life, neither betray the slightest inclination for morals or ethics, and yet he is a Latin, and as such all his thot and moves are prompted by the spiritual impetus, be the results proper or be they misdirected.

The *Slav* is of the *material* type. He may be broader than his elder brother; he may be a metropolitan and a cosmopolitan. He may be engaged in ecclesiastical puruits better fitted to the Latin; he may follow the intellectual pursuits with a venegance, discarding from his vocabulary anything and everything that is liable to suggest to him the reality of material things, and deny the objective in matter; he may shun the illusionary with all its magic charms; he may be a spirited composer or a rare treat of an intellectualist with accomplishments knowing no equal; nay, he may wallow in the ecstasy of a Sufi, or delight in the homiletics and pyrotechnics beyond the recognized index—still, a thoro knowledge of Nature's rules, an analysis, will show the *Slav* to be prompted by the principles governing *materiality*. The base is practically the seal

whereby one's pedigree may be recognized as it were.

For this reason the Slav type, no matter how closely allied to the Anglos, or to the Latin, however perfect a blend, to hide recognition is impossible.

(To be Continued in Next Issue)

THE FEDERATION OF NATIONS

The Aryan Race, realizing that war cannot solve the questions of the day, is turning its thots to devising a method whereby the nations can live in a state of tranquility.

Even less than five years past the Federation of Nations was a dream told by the idealist or the visionary. And yet today the Federation of Nations is the picture of what must be, or the standard to which we must turn to re-create the governments. Now it is held as that which cannot be otherwise, essential and indispensable to the whole world. It will in the adjustment surely materialize and demonstrate the power of thot. The peoples of the great family of nations have the desire in their hearts for federation. To bring us to this turn in the long lane, truly the rod of correction had to be applied, and will continue to *remind* a suffering race that the earth is the Lord's and man must do Him homage in all things. Perhaps it will be well

to call to remembrance that we could thru obedience have been spared all the suffering from war and the disasters yet to be passed thru.

Thruout the nations, or Twelve Tribes of the Aryan Race, there exists a body of men and women, united by a common tie, diligently, assiduously and constantly directing their thots and deeds to the creation of the symmetrical, equal or uniform relation of nation to nation. At the present time we have among the Aryans a mighty, powerful assemblage of thinkers, who are using that mental faculty known as reason as never before. They have seen a greater vision than themselves, or the nation to which they belong by consanguinity and environment. It is plain to all that the barriers of ocean, mountains and distance have been swept away by invention, and we are living closer together. And of greater importance is the realization, as never before, of the blood tie, and that as we are stripped of delusion, it comes to the enlightened mind that we all have one and the same purpose on earth. It is clearly apparent to those who are determined to find the solution that neither an individual nor a nation can stand aloof, but must be determined to unite or federate for development as well as protection. All the races will benefit thru their action. May this great race be wise enough to see to it that this great

conflict shall clear the way to a state of peace and happiness. It is our rightful heritage to live in peace and to enjoy the fruits of the earth.

We must continue to think more clearly, that we may go deeper into this momentous and more important subject, ever entertaining it from the broad and most inclusive point of adjustment—the family. We all now agree that the misunderstandings leading to wars and blood-feuds must be settled for all time. Naturally we ask, What will be the basis? The Lord's Prayer is the answer. "Thy Kingdom" is not found in man's diplomacy. Everywhere you observe expressions of the desire to frame an agreement that will embody true democracy, equal rights for all, in accordance with their application and intelligence. If that and understanding be given to these few words of the long, long ago, we shall discover not only genuine democracy, but the very foundation of the relationship of nation to nation as well as individual to individual. Nations are, after all, only individuals in a state of collectivity. Millions, we might almost say countless millions, have supplicated the "Lord's Prayer" for centuries, most earnestly soliciting even to be "forgiven as they forgive," and now it is well to remember we must take the answer as it comes—*thru adjustment*. If we will cast aside narrow

prejudice as useless at this period of our racial history, we will most surely comprehend it all as the accumulation of ages of disobedience to law, Nature's law, which is God's law.

When the nations, the Twelve Tribes, finally come together to adjust international matters, they will have been stripped of delusions and fallacies, and, weary of the bitter fruit of disobedience, be ready to say, "Thy Will, not mine be done."

THE GREATEST STUDY

Upon rereading the first article in the January issue of this magazine we feel an impelling desire to reprint a part of it. The statement is so clearly defined as to the cause of the lack of harmony among the tribes or nations of the White Race. Perchance this little article will remind countless numbers that the Study of Man, and the application of the knowledge gained, is the fundamental work to be done towards bringing into being the longing of the great Universal heart of mankind—the Federation of Nations.

We quote in part:

"And still we hold with poets, scientists and even metaphysicians that, 'The greatest study of man is man.' We are constrained to admit that all our encounters in the world at large, be they in the home, in society, in fields of

industry or in the commercial world; or be they the premise of economic or of political problems—are due to the *insufficient study of man*. We study rock, plant and beast. We devote a great deal of time to familiarizing ourselves with the peculiarities of all the objects of nature, but how puerile are our attempts in the study of man! True, we nurse pedagogism and devise measures of education, we revise text books and change methods of teaching, but we seem to forget, that as *mentally endowed beings*, we need to go a little farther than the objective. We need to consider *man* above all other products of creation and *recognize* the still hidden powers and forces within him *awaiting the magic touch of divinity*—directing his endowments into channels of greater possibilities and ennobling accomplishments. That man may not grope in the dark, or err, *Nature* stands out before us to remind us of the simplicity in the *modus operandi* of creation. Nature, as the indelible writings upon the wall of space, speaks to us and interprets to us *Life*, its origin, purpose and destiny. We need only to read as we walk. There need be no hesitancy, no standstill or stepping aside. Read, contemplate, reflect and follow counsel.

“It seems that the very simplicity of things baffles us—because we are accustomed to expect complications in that which in per-

formance appears so wonderful. At first, even an engine appears most intricate, yet the moment we study its parts and relations we grow conversant with the law of corresponding operations and see it all—how simple. Ere long we can tell by the very hum and tone, of possible defects and learn how to adjust matters. *Man* is, by far, a less complicated mechanical apparatus. The component parts are a unit in their relation. In their *modus operandi* they are three-fold, consequently easily governed, controlled and directed. Whenever things appear muddled, as it were, it is because we lose sight of principle."

SQUIBBS

"If the Savior himself of mankind came back and advocated the League of Nations, I would still oppose it."

Senator Borah, in U. S. Senate.

When Hiram Johnson had finished a certain speech recently, another Senator sent across to him a penciled note, reading: "Johnson, you're an ass." Johnson wrote back immediately, "Thank you for the information. Fraternally yours."

Both the busy dishrag and electricity are great factors in the daily walks of life, but it takes the observant man to realize the value.

"If we must draw a constitution that will please everybody on this floor, then we must draw as many constitutions as there are men present." Alexander Hamilton uttered these words at the Constitutional convention. Perchance another Hamilton may whirl a similar fire-brand into the midst of assyrian Senators.

German socialists advocate plain conscription of private returns the same as the conscription of men for war, the revision of war contracts, very heavy taxation of war profits, an improved income tax, checking frauds and tax dodging, and public ownership of the mines, railroads and other national resources.

LIGHT FOR THE TRAVELER

Three reminders:

"We are anxious to do great things, yet we forget that the enormous structures before us are the result of many small stones or bricks carefully placed one on top of the other, reaching into height above and covering space below, creating a structure useful as well as grand to behold."

"Greatness lies not in the personality of the man or woman, but in the quality of the work done."

"We do not make ourselves great by being remembered by name; it is the deed that perpetuates itself thruout all ages in the evolu-

tion of time, that must stand out before our sight and remind us of our capabilities."

If we will learn from that which is small, that which we now call great will become small to our understanding. Watch and study the one little grass blade, bowing and waving so gracefully in the breeze. It is ever true to those laws of nature applicable to a grass-blade, and is conscious of its own truth or the principle which it demonstrates—does it make mistakes from year to year? If man had to tell the little grass-blade his history, what would he say of his demonstration of truth and principle to that humble grass-blade under his feet?

Slowly but surely, we are making the circuitous journey to our rightful heritage. The "slowly" comes from our ever holding on to the unreal. Man has loitered on the road traveled, held in bondage by the tinsel and glitter of those playthings gathered for *self*; whipping into subjection his fellow-man to do his will, forgetting to use reason as to why we are here, and whence we came and whither destiny will lead us. And as we would have it so, the "surely" comes by the effective and unfailing law, "What man soweth that he shall reap." It is indeed a harvest of sorrows, and after we have passed thru this deluge of pain and affliction we shall know how to make true deductions and thus gain life-eternal.

MAZDAZNAN
CLIPPINGS

Speaking of the fourteen-year-old Italian girl on trial for the murder of the man who deceived her, the *Kansas City Post* says:

"Laws become *dead* when the great majority no longer give to them the hearty and full approval of their conscience and good judgment. They live and rule only when they express the community will.

Mankind is losing and losing fast its old blood-thirsty and primitive methods of protecting itself.

The branding iron which once stamped those who had made missteps with marks that would forever ostracise, has gone to make museum. The spirit of the world is one of salvage and reclamation, not of revenge and the ethics of the cave.

To those who believe that the destiny of the world which is prophesied in that command "*Love ye one another,*" can be hampered or delayed by the written words of man, even of law-makers, the trial of this little girl is offered as a primer of education.

This command is the law which rules the world today. It rules from the mightiest of thrones—the human heart. It is breaking through written edicts, into active force. Tomorrow it will reign with even more potency and power than today—until it is recognized as the source and foundation and strength of all law."

Two wrestling "newsies" who blocked sidewalk traffic at the corner of Main and Douglas avenues Sunday afternoon, attracted the attention of many people. The boys were flat on the sidewalk, one struggling to get up, the other endeavoring to hold his victim down, "Say it," demanded the victorious urchin, "Say it and I'll let you up." "All right," returned the vanquished one, "I'll say it," and he did. "It" to the astonishment of the spectators proved to be the Lord's Prayer.—*Wichita Eagle*.

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SELF-DIAGNOSIS

The intellectually based is by no means confined to the intellectual class or the lettered men of the world. There are mental giants of all three bases—the intellectual, spiritual, and physical.

The intellectually based is at an advantage in matters appertaining and confined to the intellect. With him intellect is the gift of nature, like genius to an artist.

To the spiritually based imagination and the ethical side of nature are the basic gifts, the same as with the material or physical base, the objective side is the stronger. Catering to and cultivating the propensities of the latter to a higher degree than one's base would mean abnormality; relying upon the

muscular side would make of such a subject a brute and criminal as found in the lower walks of life.

In considering the *intellectual* base we must bear in mind that there are first of all two distinct types—the *intellectual-material* and the *intellectual-spiritual*. In base, therefore in *principle*, aims, purposes, ends in view, desires, schemes, plans, ventures, speculation, aspirations, and many more phases based on ambition, they are identical, but in *application* they differ materially, if not diametrically opposed. A *modification* shown is due to the index of inclination in second, namely in the *intellectual-material* the second inclination as the *spiritual* modifies tendencies, while in the *intellectual-spiritual* the *material* inclination controls modifications. The intellectually based is by no means characterized by appearance of frame, for he may be and quite frequently is tall and slender or tall and corpulent, rather out of proportion if the inclination is material first. The stature may be small, slender, insignificant in appearance or rather feminine and refined, delicate in construction. The latter is due to the spiritual inclination in high. Some diagnosticians would give physiognomical rules to determine the intellect by, but even here it merely shows the inclination and index. The intellectually based will have a prominent nose, yet the shape is determined by the incli-

nations. If the material inclination is equal to the spiritual, then we have in this type a prominent nose, well-shaped and either of the Grecian or Roman type. If materially in high, then the nose will have its ridges and broadness. If spiritual in high, the nose will be long, slender, and in some cases, pointed.

A diagnostician should pay attention to base first and thereafter to the first, and lastly, to the second inclination. The face simply bears out the brain capacity and its propensities, but by no means leads to exact diagnosis for only too often the first inclination determines nose, ear, mouth, and chin, while in many instances, owing to a sudden change in the momentum during the period of gestation, the second inclination makes its imprints and, thereafter, gradually recedes, i. e., with advance of years changes and gives the original inclination preference.

The *intellectually* based must cultivate the second inclination so as to balance the first inclination and never lose sight of the latter, lest thru over-study or exercise of the second inclination he becomes egotistic, cynical, arrogant, dogmatic, despotic, haughty, overbearing, excessive, abusive, profane, infatuated, unreasonable, and in general, a menace to progress, believing himself the very factor conducive to speeding civilization.

Tho sad, it is, nevertheless, a fact that the majority of our educated men and women

belong to the latter category, having had the *second* inclination forced over the first, or the latter forced at the expense of the second inclination, establishing a rivalry between base and inclination, in which case a character is created contradicting the true nature of man. The leading of a double life becomes quite evident and pronounced. Thus falsehood, dogmas, pretense, claims, dominion, autocracy, authority of diverse shades and colorings receive their ready support.

CAMPFIRE GOSSIP

It's either a league of nations or in league with—! Oh, camouflage!

Some more ideas and many more opinions fill the air for fair.

If order evolves from chaos, then much good may be expected from all the expostulations of feverish brows. It does take a lot of fertilizer to make dead lands productive.

Bedding needs airing, and so does many a nation before it can be comforted.

Many a woman thinks that entering politics would make her astute. Maybe so!

We are justly proud of many wise men in conclave; still, we cannot rid ourselves of the scripture text, claiming that "the wise of the earth shall be made fools."

Whenever we think of peace, we find the world in arms.

The little fellow is always the loudest, for what he lacks in muscular strength or mental power, he has in nerve.

Now that the Holy Land is to be cleaned up, tourists will find it more tolerable to travel the cobblerock road with dublin' bakshish.

After the sessions are over, we shall feel like going home from the league circus, with the accent on the *cus*.

The idea of "Eternal Reality" sometimes calls for internal and external applications.

"Search ye then the scriptures in which ye think ye have everlasting life," the Savior said, and it may not be amiss, if some of us would "search the dictionary and find out what assyrians we are."

Now that Ford proposes to build quarter-thousand "flivers," someone should go him one better and create \$500 airships, such that could be navigated with "safety first" toward Mars.

If human ills can be eradicated by right living, then the diseases of society may be cured by right thinking—but who is to prescribe the mental diet, when as to the physical diet physicians are at sea.—Oh, I see!



Season Hints

Culmination of the fruit season! Beware of yeast bread and baking powder biscuits.

Better use toasted and shredded grain goods, and be sure that package goods are thoroly heated, so as to dehydrate them and give dextrinization the preference.

Dumplings go well with all kinds of fruit. Also fruit pot pies will be found very wholesome.

In fact, a small dish of fruit pot pie or a crisp crust pie may constitute a meal if preceded by a small quantity of fresh fruit.

Home-made noodles go well with steamed or baked fruits. All steamed or baked fruits should have a dash or two of spices, particularly cinnamon, cloves, nutmeg, and mace.

The last of corn roasts—field corn will do, if young and green.

If suffering from bladder trouble or kidney trouble, eat pumpkin or squash for a period of ten days, making it a point to use every six hours three drops of commercial carbolic acid in a half glassful of hot water.

Pumpkin pies are in order, also steamed and baked pumpkin with whole mustard and allspice—just a pinch and a dash.

Baked squash is particularly good for all who suffer from floating kidneys or have bladder trouble.

In case of measles, small-pox, poison oak, or poison ivy, paint all affected parts freely with sweet spirits of nitre, say every hour or so, and take at the same time from a half to one teaspoonful of same in a wineglassful of sweetened water. For several days use milk only, adding to each tumblerful of milk one grain of borax and a few drops of vegetable essence.

In all troubles of kidneys, bladder, and the prostate, use freely or with each meal, one tablespoonful of solarized or warmed rolled oats. Now is the time to do it. Do not wait until next month.

Grapes in abundance everywhere. Take your grape cure now, in case you missed it last month. Otherwise, use grapes in small quantities only.

Mark Twain makes the claim that the reason he enjoyed good health and never had to consult anyone about it was because he ate moderately, and if anything agreed with him he just filled up on that one thing, till it had

him or he had it. If it was bound to have him, he surrendered, altho in the majority of cases he conquered.

Use perishable vegetables only at this time. All others will keep. With fruits, the same rule holds good.

Fruits and vegetables call for *no additional* water in cooking, steaming, baking, frying. Bear it in mind always, and you will require less food and fare better.

The early persimmons and late pawpaws are of exceptional value to all who have alimentary troubles.

Avocadoes are too rich to be indulged in freely. Should be used as a trimming only—in salads or used in the form of cream dressings to be served in sandwiches.

REFLECTIONS

The only thing that may be taken seriously in these days of unlimited prosperity, is the food bill and rent bill. But even these are readily conquered if we but make peace and compromise with the landlord and the merchant.

Reading over the Oracle for 1919, one may glean the other half of the story that was never told.



Sermonettes

Wise men keep truth to themselves, and reveal to mankind only the crumbs of knowledge.

He who offers to the world from out of his heart receives a crown of thorns in return.

Autumn leaves are falling, having performed their duty of the seasons assigned to them.

To wither and to dry, as well as being carried by the winds, or at times being burnt by kind hands, are one and all the last rites performed over the things once in their place.

What at night to death is doomed
At early morning sweetly bloomed.

Still on they will go, the things of nature, the objects of the illusionary, playing their part as would an animated actor.

What we owe one another depends entirely upon the spirit of reciprocity shown by either.

Fate is the product of matter asserting its influence there where intelligence is absent.

He who gives much of his time to others forgets that he owes many things to himself, the negligence of which he will regret some day when it is too late to amend.

When tired of life, one only just begins to realize how much there is that needs to be attended to.

Every man lives in a sphere created by himself, or he moves in realms prepared for him by others.

If life is a mystery, then man shall never be able to solve it, until he has overcome mystery.

If we fail to live our life, then we are mere serfs aiding others to live.

If God knows it all, He also seems to be wise enuf not to reveal it.

Refinement and culture are evident in the man showing consideration for all matters of life and eternity.

The man of little thot is ever ready to confess the name of the Savior because he knows he does not have to face Him.

Man not only displays all he knows, but all the embellishments that go with it—for this reason he gets to the end of his rope and dies.

THE WORLD WASHED IN BLOOD

(Synopsis of Talk, Halloween, 1917, by the Master.)

The story of Adam and Eve depicts the downfall of man. Instead of living in Paradise, we have trials, sorrows, heartaches, and tribulations. The story of Adam and Eve is being literally re-enacted, and what does it convey to the mind? The moment the *third party* enters where there is joy, happiness, felicity, where there is plenty and to spare, as soon as the third party enters with the idea of authority and we give it a lending ear, paradise will have to go. Paradise is lost—and we are out in the cold, ever struggling for an existence. *Did not the Serpent promise to make man superior to God? Did not the Tempter say the Lord God Almighty did not want them to do right, because if they did, they would be equal, yea, superior to Him? Did he not promise them they would have power over life and death, if they but did as told by the Adverse? Did he not assure them they should be made king and queen to rule over nations?*

And the story says, Eve believed it, and likewise Adam. The details are not given in story, but it is not necessary. The point is made, the *moral* is there.

And ever thereafter, that thot is being perpetuated, from generation unto generation,

and naturally it will have to continue to *grow*. And where will it end? Just where we are ending this day, at this time! Every generation, every dispensation, every cycle has its own goal. Even as Jesus said on His way to Emmaus: "As thru an individual, sin came into the world, even so thru that one individual only is it possible to remove sin." If, then, thru the entertainment of the *thot* of authority, that authority is being perpetuated from generation to generation thus sowing the seed of sinfulness, then crucifixion will always continue. Just because of such *thot* entertained, Christ had to suffer. He did not have to suffer because it so *pleased* the Lord God Almighty, for God sent Him for no such end; such ideas are promoted by theologians, or ecclesia. It was because of the *thot entertained* in those days that Jesus Christ had to suffer. You denied Him, individually, and upheld institutions. To creep, to crawl before men sustains them in their claim. Now, for *that*, Christ had to suffer! If every one of us had stood up for the right, as Pontius Pilate stood up for his rights, we, too, would have faced state-craft, priestcraft, and jurists, and joined in the testimony: "I Pontius Pilate, Procurator of Judea, find no fault with that man!" He dared! The highest official dared to say that. "I find no fault with that man!" Now, he set an example to the rest of men. Pontius Pilate testified as a

man for a man. Why did the crowd not follow Pontius Pilate? Why did they not follow his example? Why did not the people say, "If Pontius Pilate, being the highest official, the Procurator, who has the right to decide life and death, takes that stand, how much more should we accept his decision?" Pilate said: "I find no fault with that man." And what did the rabbling mob say? "Thou art no friend of Caesar's; thou art a traitor to Rome. Crucify Him, Crucify Him!" For such ignorance Christ had to suffer; all because *you did not take your stand! We are suffering today, because the rest of our Flock are not taking their stand.* Jesus took His stand. He held thru it all; there was nothing to lose but this one particular span of existence. He was not going to be the coward. By no means was He going to be the coward, and for this reason He is being remembered, while all the Caesars, Emperors, and Kings are going, going—gone! Their names are retained in history, but of what value are they to us? What is there that we should remember of them? What example have they set to us that would be worth our consideration, our thot?

If you don't stop being visionary; if you don't quit flying thru space; if you don't stop idealizing things; and if you don't stop spending money that belongs to others, then like a seahorse you will find yourself at the bottom

of the sea.

The Czar of Russia at heart was an altruist—an idealist; he was a free-thinker of the panistic type and a materialist. The only thing he lacked was stamina to break from that old traditional House. He halted between two opinions—the *right* and the *wrong*. Just like Nietzsche, who struggled between Light and Darknes, unable to decide between Zarathushtra and his own Nietzsche. "All there is of Religion is contained within the Zend-Avesta, founded by Zarathushtra"; then where will Nietzsche be quoted? Herein was his struggle. He was fighting his own soul for the sake of recognition. If it is all in Zoroastrianism or Mazdaznan, and if it is all in the Avesta, then Nietzsche will be lost to the world; reference will be made to the old Zend-Avesta, and not Nietzsche. But Nietzsche must come in somewhere, and then Nietzsche tumbled; he toppled over; he lost his balance, and died insane. He had the truth; he even understood it, but he did not have enuf stamina to *let the Truth prevail*. He was going to be a banner-bearer; he would submit to pall-bearers rather than be left behind in the race for fame. Just so with Mulford. He, also, knew the truth. He said, "If it had not been for your thot I would never have been able to clothe it, but I have arranged it so it is before the gaze of the world." And so Mulford goes out to take his

ride upon the waves, never to return. Oh, you could quote them by the thousand.

The Savior held that only that individual is able to remove the blot who contracted it. And it is only thru *woman that salvation can come to this race*. And do you see how they are coming around for their vote? Yes, those very same men who would walk on and ride over woman, claiming the kitchen was her place where she belonged, are now seeking woman's vote. These very same men have had to change their minds, little by little. Isn't it wonderful! How thankful we should be, for if they had not changed, we would still be numbered in the same old category.

When Galileo said the earth revolved, the earth moved, it was ecclesia that forced him to sign the document of abnegation. Let us never forget that. It was ecclesia that compelled him to abjure his theory that the earth moved. It was ecclesia that said: "Galileo, thou art possessed with the very devil, it is the teachings of the devil, it is heresy. Either sign the document of abnegation, or be burnt at the stake." To put his name to that paper would do no harm, and to be burned at the stake would do no good, so Galileo signed the document. And no sooner did he sign his name to it than he said, "*But she moves just the same!*" The signing of his name did not change the fact; the earth could not be stopped in its motion by any document.

And Columbus, you know, he suffered persecution when he claimed the earth was round. What did they hold that Great Council for? Did not those apostolic dignitaries arraign him before the Courts of Justice? What did those divine doctors say, pointing their fingers at his forehead: "Columbus, hast thou lost thy reason? Canst thou not see, Columbus, if the earth were round, and thou wert to go with thy boat to the end of the earth, thou wouldst go down, thou wouldst drop off?" That is what those sky-trotters with cornucopias of authority upon their craniums, said. They were men of authority, endowed with powers of excommunication; who would send you down to their imaginary hell if you did not suit them. And then, when Columbus proved the earth was round, of course, after going thru great struggles and hardships, they were envious of him. They conspired against him, they imprisoned him that they might safely send their investigators, and thus thru misnomer, stake their false claims. Columbus had to be removed. A dead man is always safer than a live one. Of course, after they murdered him, he was safely out of the way, and later, they canonized him—(no, not by shooting him)—they canonized him into the calendar made him a Saint, and now thousands fold their hands and bend their knees before him. Jesus said, "First you stone the Prophets, and

then you raise a monument unto their memory." First, you stone, you kill them, and then you refer to their works or writings.

Have men changed their tactics any? Not in the least. There is Joan d' Arc, that little girl, who brings independence to her country, who leads armies successfully, whose whole soul is given to the pride of her people, she who has done no harm, do you know what she was accused of? Why, of most abominable and terrible crimes. If a thousandth part were true, we don't see how it was possible for her to be canonized afterward. They burned her at the stake. Those "wolves in sheep's clothing" as the Savior calls them—they burned her at the stake, and now they canonize her. We are waiting patiently for them to canonize Luther. That would be the greatest stroke of all. If they canonize Luther, then it stands to reason that the whole of Protestantism will walk right into the virgin lap of Ecclesia. They are in for it now, only they do not know it; but if they canonize Luther, they will *know* they are drawn *in*! There is nothing to protest against anyway, but the label. John Huss, Calvin and others deserve a place in the calendar. We would not be surprised should Ingersol be canonized, because all the materialists, free-thinkers, so called, will be the first ones to get into the old regime. Why? Because they have absolutely nothing to lose, while they

have a lot to gain in—politics. Therefore, those who claim to be free are in reality slaves to habits. It seems strange, but it is true that materialists are simply for material gain. *They have nothing to lose, and everything to gain upon a material plane. They will sell you—they will sell me—they will sell everybody. There is no Truth in them, absolutely no Truth in them.*

But we have to uphold ourselves, we have to uphold one another and stand for principle. Altho Columbus, Galileo, Joan of Arc, Savonarola, John Huss, and others had to go *their* way, nevertheless, their *thot*, their *spirit* continues to remain at one with the *Spirit of the Times*. Altho others may claim them, remember they only *claim* their shell, their spirit they cannot hold; their *thot* they cannot *check*—that is one thing authority cannot do. At this instance we are reminded of one of Omar Kayyam's quatrains:

“Strike with all might this vessel's mortal
clay,
Strike brutes, and howl, I care not what you
say;
Yea, strike with lust this piece of earthly
crust—
The spirit's flight you nevermore can stay.”

When we consider the first four centuries of the Christos Movement, and the trials and tribulations exercised, then all else seems but

a common event; it seems unbelievable, all the abominable things the world stooped to, in the attempt to crush the movement. Man in those days could not understand the growth of a movement so greatly in opposition to established order. Remember, every emperor that ascended the throne, the very first thing he was expected to do was to issue an edict announcing that all the Christos followers had to be murdered, beheaded, thrown before wild beasts, or burnt at the stake. They scorned the Word, fearing it would get a hold on them. And whenever another emperor ascended the throne, another edict had to be issued to blot the An-Christians out of existence, for they were getting thick regardless of all martyrdom, proving that that could not be crushed. But the greatest stroke was made when Constantine embraced Christianity. That killed the An-Christian Movement, and it has been dead ever since. That, which we have experienced since is not the Christian Movement; it is the same old push that once ran the machinery of heathendom. Jesus calls them "Wolves in sheep's clothing." Now Christianity is surely not what Churchianity represents. The teachings of Christianity, the object, the purpose, the intentions, and the end in view, are to be found in the Four Gospels. Any teaching not in harmony with those Four Gospels, is not Christianity. You may inter-


pret it as you wish, as to what the other is, but it will avail you nothing; there it stands—there it is.

Now, we propose to teach, to announce, to promulgate, to promote, and to live according to these teachings as recorded in the Four Gospels, which are identical with those of Jesus, Zarathustra, and the Avestan writings.

For Jesus was not expected by one tribe, but by all the tribes of the Aryan White Race, particularly of the Eastern Household, of which he was a descendant. He gave the message universally. To make it universal, each and every Tribe has to work out its own salvation as foretold in the 24th chapter of St. Matthew, and then repeated and depicted by John the Revelator.

“And ere the ‘Great Morning’ shall appear”—as the Blessed Ainyahita foretold 9,000 years ago—“the World shall be washed in its own blood.” *“And ere the great morning shall appear, the world shall be washed in its own blood.”*

When mankind expresses love, faith and confidence before the hearthstone, the world will soon be rid of war, chaos and destruction, and a race of nobler beings shall arise to bless and perpetuate with the “milk of human kindness” the entire world.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

To live according to the rules of sense,
Is useless effort, for it keeps us tense;
While with His dext'rous hand the Master
Fate
Will teach us live at ev'ry made offence.

* *

Redeem me, Oh my God, from selfish pride
That good and evil claims, while with the tide
Goes soberness; intoxicate my soul
That both I may forget—be Thou my Guide!

* *

Take ev'ry day your Cup of Ruby Wine,
That fills your heart with Wisdom, Bliss
Divine!
Had Iblis tasted but one drop, he would
Have bowed, and worshipped Adam for the
Wine.

* *

For Knowledge longing, Oneness questioned
me:

"Commence to spell the Alphabet to me!"

As I began: "Alif," the Oneness cried:

"Enuf! No more! Who knows Alif, knows
Me!"

* *

The church and mosque, the synagogue and
school

Entice men's souls to Heaven or Hell's pool;

But those divining Allah's mystery

Can never be deceived by foolish rule.

* *

And to the mosque I went, my special way,

With rug under my arm, but—not to pray;

My mat was badly worn, and so I thot

It's time to get a better one *today*.

* *

Here at this blest Mohammed's tomb, I own

To Thee, Allah, my sins and crimes alone,

If I offended Thee—be merciful;

Forgive, Oh Lord, my faults I now bemoan.

* *

Relying on Thy Grace, Omniscient God,
How senselessly Thy warnings down I trod.
Oh! Bounteous Grace! It's naught to Thee,
 whe'r good
Or evil was by sinners done or not.

* *

Khayyam! Why are you mourning for your
 sin?
In mourning never solace can be seen.
Who never sinned, he never tasted sweet
Forgiveness—as full pardon follows sin.

* *

Seek company of only righteous men,
Don't meddle with the fools of vapid brain.
If righteous men give poison—you may
 drink!
An antidote from fools, pour out—it's pain!

* *

God planted a desire in man; how true.
Then said: "Don't satisfy your wants." Thus
 you
Became perplexed. I thot: "How can I slant
My cup with wine and spill it not?—Can
 you?"

* *

Strike with all might this vessel's mortal clay,
Strike brutes, and howl, I care not what you
say;
Yea, strike with lust this piece of earthly
crust—
The spirit's flight you nevermore can stay.

* *

(To be Continued in Next Issue)

THE PATH TO FREEDOM

"Go ye forth into all the world and preach the gospel and heal the sick." The path to freedom is Mazdaznan. In times present and in the past there have been many who have told about and expatiated upon the *goal*, but few have been able to point the way in its simplicity. Christ demonstrated that in true individuality and the consciousness of life it becomes possible for man to attain even unto perfection. "I point the way unto truth and life," were his words, but of his great and efficacious system, his means and methods, it is not recorded that he gave it a name, but the simple key is made clear as we study Yehoshua and the gospel writings.

It has been in the Infinite designs from time immemorial that truth and the treasures of immortal life should be free and open to all, yet organized and degenerate institu-

tions have done their utmost to keep these simple methods from becoming known in order that they might make use of the knowledge for their own selfish ends.

It is certain that Christ in his time and place did not claim that his power and teachings originated with him at Jerusalem, for as his Aryan or Iranian blood and lineage shows it was known to him that those same principles of life were inaugurated and taught at a period of time and in environment greatly remote from the scene of his labors. The truths that he presented to his followers were identical with those given forth by Zarathushtra and by Ainyahita thousands of years ago.

It has been acknowledged and conceded by the highest authorities that the records of antiquity prove that those self-same methods of health and breath, diet, exercises and prayers, so frequently referred to in the records of Ainyahita, and followed by Zarathushtra in his teachings among the Zend people, were given by Jesus to his followers. These same methods are advocated and practiced by Mazdaznan at the present time, and only in Mazdaznan can this teaching in its entirety be found. This is a fact which any one can prove for himself, and if the world continues to deny this truth it is unto its own condemnation. For: *History repeats itself for the last time.*—Guromano.

Systematic Thot

By Zarlivana Marvin

Lesson Nine

The cultivation of a joyful state of mind has a wonderful effect upon the functions of the body, expands the soul and gives great satisfaction to those who are sensitive to the conditions about them, so that one of the ways to make the world better and happier is to be happy yourself. Many people have told me that in riding in a public conveyance some people, when seated beside them, made them very uncomfortable, while others made them quite contented, altho they did not hold any conversation. Sometimes this might be caused from the mere fact that their minds were perplexed over matters of business, or something that caused them to be unhappy, rather than any wrong thot entertained. The one whom you regarded as restful, you would have found, entertained thots in harmony with your own views, not that they were at that moment entertaining them, but they were fixed principles within.

Association with people who do not agree with us in thot is of little value, and after such association we feel both mental and physical exhaustion.

Many of these subjects are to be found in the writings of people under the head of Sub-conscious Mind. I would call that recognition of soul and transmitted to the mind, which in turn had its effect on the body to either help or strengthen it. Those persons who have cultivated high ideals of life are more susceptible, because their souls, which are more or less omnipresent, act more readily on the mind.

If there is no perception of the mind when the soul of the individual comes in contact with the aura of another, it is proof positive that they do not enjoy all the blessings allotted them. Sometimes, advancement on our own part is so great that we do not feel the same toward another. Recently I met an old man whom I had not seen for several years, and whose presence had an irritating effect on me, so that I dreaded to meet him. I was rejoiced to find I was as serenely happy as I have been for several months. I thot he must have greatly improved. Then it dawned upon me that it was I who had changed; that I am no longer to suffer in the presence of another, however vile, but to hold toward all that sweet charity that covers a multitude of sins.

I have among my acquaintances so many examples of excellence in the matter of correct and helpful thot that I have ample opportunity to watch the progress of others in self-development. I have no prejudices in regard

to creed, recognizing good in all, and have pointed out the advantages derived, or rather the blessings awarded me for so doing. I was always liberal toward other denominations as a child, and my dear mother never objected to my attending religious services with my friends in the various churches. I often wondered, as I grew up, how people, trying for the same place, could make so great a distinction. I am still wondering.

A friend of mine who also stands on a broad platform, and is a great helper of other souls, seeing much good in all, said of the great teacher to whom I owe so much: "I am a friend to him under any and all circumstances. It is a great thing to be a friend, with all that the word implies—who cannot be influenced by others." It is, indeed. My friendships are a part of my being. I have at times miscalculated the strength of character in an individual and expected more of their friendship than was warranted, but in this case there has been no disappointment, for she is a great individualized soul, and to have her friendship means a great deal. We respect and love each other, conscious that each is trying to develop herself up to her own standard of excellence and trying to live up to our ideals rather than looking for them in others, as "It is better to have loved and lost than never to have loved at all." It is equally better to have overestimated loyalty when put

to the test than to have underestimated friendship.

Perhaps as great a shock as can come to us, outside of the death of a friend, is that of misplaced confidence. To think we owned the Kohinoor diamond and found it to be glass would be small beside the disillusionment regarding one in whom we placed implicit trust. We have unbosomed all our grievances while seeking sympathy from one whom we found quite ready to listen, to discover they had aired the whole matter, making light of us at the same time; or they had persistently sought our advice regarding their own conduct, and we had conscientiously given it, to be told afterwards by another that we had been represented as forcing our views upon them, and that they would not think of following our suggestion, and did not consider us competent to judge of the matter at all; or another, after asking for our experience and pronouncing it wonderful, had only waited for us to get out of hearing to hold it up to ridicule. Doubtless most of my readers have met these tests to their faith in humanity, for society is a network and when one thread is broken it unravels terribly.

Then we feel inclined to the opposite extreme for a while, until the wound has healed at least, and along comes one who really needs us, and we shut up like a clam. They go away discouraged, and we have lost a golden op-

portunity. One who is guilty of lessening faith in humanity has done a great wrong, and the greater their profession, the greater the sin. Now, classified that strengthens us so that we may be better prepared to meet this breach of faith on the part of another.

Deceit works, like all other sins, the greatest havoc to the soul of the one guilty of it. When we come to understand that truth is to be spoken and kindness done for our own good, then we will know the wonders it works within us. So, instead of worrying over the wrongs perpetrated by a friend, let us see to it that we live such truthful lives that we cannot fall into that error ourselves, and go on treating the rest of humanity the same as tho that one had not betrayed us. In any and all cases, let us not resort to self-pity.

Envy is one of the sins against self. It is more liable to find lodgment in the minds of women in the matter of personal adornment than men. But men allow themselves to become envious in matters of business success, wealth, and popularity. Now, instead of a man gaining anything by being envious, it repels the very thing he invites. To be envious is to be inharmonious, and it throws you out of line at once with your helpers, of which you are not conscious. Every wrong that has its effect upon the physical body, and I have noticed that women fostering envy from childhood have poor circulation, poor

heart action, and a laugh that is apologetic and has no music in it. My own laugh has undergone a complete change since I have been liberated from all fear. It always was quickly cut short, just as when you strike a high note on an instrument and suddenly cease, leaving the number incomplete.

A fearful person finds this check suddenly thrown upon the mind's canvas in everything they say and do. It is paralyzing and prevents the highest expression of the ego—the real self. To die without being liberated from the bondage of fear is an awful thing. If I could help one soul to become free, I would feel repaid for all the time for which this writing stands, and time is very precious indeed. It is to help you save time and learn to know yourself and thereby save yourself, that I write at all. But I trust that from many will fall the shackles of fear, hate, lust, malice, greed and envy as they read these pages and seek to find their true place in the ranks of those who have overcome.

I write nothing herein of which I am not entirely conscious and know of as a certainty. Inherited tendencies and defects are the hardest to overcome. Those resulting from association and careless habits of that may be more easily overcome, the others will crop out unexpectedly. Let us take, for example, criticism. Many really good people whom I hold in high esteem, and who belong to our

harmony class, have formed that habit, and I find them forgetting themselves at times, but a gentle reminder is quite sufficient to aid them in getting immediately into line. Criticism is a good thing if applied to oneself. We are even at liberty in the spirit of love and helpfulness to offer a criticism to friends. If they know we are diligently seeking to rid ourselves of the same faults, and are succeeding, they will appreciate it.

We are at perfect right to criticise works of art and literature if we can really do better. The heritage of fear of which I have spoken was bequeathed and fastened on me by my beloved mother, and yet she possessed a strong will and great courage at times. I sprang from a race of warriors and have given ample proof to all who know me that I would give the last drop of blood, even life itself, to prove principle, and it was in carrying out this principle that I became liberated entirely. I have written poetry since I was nine years old, but while I wrote prose for publication, I held my poetry sacred and would hide it away rather than present it to the world for criticism.

Now I am no longer afraid to present it, not as a work of genius, but as a God-given talent not intended to be "kept in a napkin" nor as a light hidden under a bushel, but to be "set into a candlestick" to give light to those who come within its radius. It aids me

by virtue of these unseen forces, to which I am ever directing your attention, to better express the point emphasized, and you will find more of moral than poetry in them. So let him who can, write better.

The obnoxious weed of envy is uprooted from my garden of love. In it are blooming most beautiful flowers of peace, joy and contentment, and I look within for words to hold and convey these beautiful thots to you, as one would place flowers in a rare vase of delicate coloring and workmanship, not to outshine their beauty, but hold them together. As the living flower is ever greater than the vase, so is the thot greater than the word giving the expression. Man made the language, and the language in which I clothe my thots is the result of many languages combined, and I may be in that way somewhat related to the American boys we have sent into the war as a test of strength and valor. They are in the main the cream of different nationalities mingled, and a type quite distinct in themselves.

The ancient Greek and Roman writers had beautiful language in which to clothe their thots, but like gold mixed with alloy wears better when rightly blended, so their writings translated into modern English give us great satisfaction. The terse phrases of Americanism take on the keen edge of the sword that cleaves to the truth, and what it

lacks in symphony it more than makes amends for in practicality. We find that a sense of wrongdoing, either past, present or future, that is intended to deceive, becomes the mother of lies. There have been more inventions to deceive, since Eve first tried, than almost any other kind, but they are going to fall into disuse for the lack of anyone to practice them. Eve failed, because she had God to deal with, and He never was and never will be deceived. His children are rapidly nearing the point where they cannot be, either. Just as we know when the tender bud appears that springtime is near in our climate, so we know by the seared leaf of autumn that a blight has fallen upon that leaf which was as lovely as its emerald sheen.

(To be Continued in Next Issue)

- The proud and haughty are ever searching for new opportunities that will enable them to draw everything unto their own purpose and self-aggrandizement—cold and calculating, ever planning and concocting schemes whereby they may achieve new conquests and by which they may draw the water from other men's fountains—even in a dying hour they would draw from heaven its divine essence in order to perpetuate and prolong their self-ordered destiny.



Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

EUGENICS

Many are the obstacles encountered in the pursuance of the task undertaken. The land of freedom is not reached by a single bound but step by step and round by round we scale the ladder toward our cherished goal.

Prudery, the great abnormal stigma, has intensified until it has crystallized into the national moloch of false modesty. This great national stigma has so completely veneered society that it is with great difficulty that we can with any degree of confidence approach the subject of Eugenics.

It is indeed a delicate subject, since it deals with the creative principles of generation and regeneration—principles thru which the human family alone can be perpetuated, embracing as they do that which is both the holiest and most sacred of all nature's energies—energies that hold and in which are contained the vital essence of life itself. It may be necessary that the forerunners of this Social Revolution may have to assume the aspect of mental iconoclasts before whose "iron rod" this brazen monster must fall,

shattered into countless fragments—never again to raise its fearful and intimidating instinct thru which it has psychologized the unsophisticated minds of an unheeding race.

It is needless to dwell upon the unmitigated woes of woman and the tyranny of those who held her in slavery for generations past, owing to the exercise of the brute instinct called *passion*, imposed by those who have as they think the right to make such demands upon her.

That men have taken advantage of what they termed their *right* is true and it is equally true that women have allowed themselves to be imposed upon, when they should have held the "reins" in their own hands. Both are at fault and here we must leave them to adjust the mistakes of an ignorant past.

All reform must take place thru individual growth and development; and where purity of thought, word and deed have been exercised, having been founded in knowledge of the culinary art which transposes kitchens into chemical laboratories where food may be scientifically prepared—food that will be pure and nourishing, a constructive element feeding and perpetuating the entire cellular structure of the physical body—such are the primary essentials toward laying a basic foundation from which to begin operations for the promulgation and furtherance of the

greater work of Race-Regeneration.

Many noted authors that write so voluminously upon the subject of Eugenics seem to steer wide of this mark, deeming the habits governing the individual life of slight moment, when in reality right there may be found the key to the unsolved problem of race-deterioration.

The body is the river-bed of life—the fountain thru which the “water of life” flows. Clean and pure must the fountain be, if the water retains its pristine purity. And John saw: “A *pure river of water of life*, clear as crystal, proceeding out of the Throne of God and of the Lamb.”

Courage, brother, do not stumble,
Tho thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right.

WHO IS AT FAULT?

Wherever certain phases, whether good or evil, find expression in the individual life, before an opinion may be offered or a criticism made a careful analysis must be taken and an unbiased observation made that will reveal the *cause* which produced the *effect*.

It is said that woman is more cunning and deceitful than man. If such be the case, must there not be a cause for it? Think you that

if man reposed perfect faith in her that she would stoop to prevaricate or deceive? Let man upon returning home from the office on pay-day place in the drawer of the family desk his weekly income with the joyful words, "Here it is, my dear, help yourself." Do you think she would have cause to deceive him?

What woman is not wounded to the very core when she is made to humiliate herself beneath the position of a common servant by being compelled to ask and oftentimes to beg her companion for the necessary pocket money? Is it any wonder that she begins to use her subtle forces in planning ways and methods by which she may secure the means essential to the comfort and demands of her position? Women that are deprived of the necessities and comforts of everyday life are forced to do the unworthy.

After women have devoted all their time and energy to caring for their loved ones and looking after the household duties, are they not as much entitled to the income as is he who bears the title of the bread-winner?

If the women who have had to suffer from these humiliations were to tell their stories candidly and openly, the sun would hide his face and the moon and stars refuse to shine. There is nothing that will so dwarf and stunt the higher sensibilities of woman as the withholding from her of the rightful recog-

nition of her personal needs and rights. It has been the downfall of thousands of good women and has had a degrading influence upon tens of thousands. It has created more criminals before the children were born, than perhaps any other one cause. Many a would-be-mother has had to take by stealth, that which should be and was hers by *right*, feeling all the time that she was committing a criminal act, and thus impregnating that direful suggestion into her unborn child.

These are the children who, as soon as they are old enuf to know the worth of money, begin to pilfer and wherever a pocketbook is seen they already plan to help themselves.

These kleptomaniacs are not to blame, they simply follow the instinct imparted to them by the suggestion of a mother suffering for the necessary means to meet the demands and to secure those things needed by one in her condition.

Men start out at a given hour in the morning and return at a stated hour in the evening, their work for the day is finished. Not so with woman, her work, it is rightly said, "is never done." There is little to alleviate the sordidness of life for her. There is nothing that can change the humdrum of the ceaseless monotony of her daily existence; money may and will help to ease and lighten the burden for her; but even money cannot buy sunshine and happiness, something more is

needed, even with all the rough places made smooth, the crooked paths made straight, there is still a stifled longing unfulfilled.

Life upon this planet would soon perish did the sun cease to shine and to illumine with its life-imparting rays the emanations of mother earth. What Khorshed, the sun, is to nature love and sympathy are to woman. To withhold from woman love and congeniality is to see her droop, fade and wither away; is to see the light die out of her eyes; the color fade from her cheeks; and the joy depart from her heart: and thus bereft of all that signal beauty which imbues life with the joy and happiness that is born of love and inspiration, those qualities of heart and mind that are the sole essence of her being and which constitute the mainspring of life itself, whose natural fount she is, can we wonder that with the going out of her light that the whole world is being overcast with the gloom of midnight darkness—a darkness in which has been generated the breeding-nests of all the forces of disintegration whence has come the destructiveness of our national strife, discord and war?

Woman was destined by the Creative Intelligence for the highest and holiest mission, for in and thru her alone is to be found the procreative female principle of life, manifesting the perpetuation of the human family on earth. For the past half century, woman has

begun to feel the impulses of a new life stirring within her. The leaven is working beyond all expectation and thru woman's ascendancy the whole world receives its uplift. Men as well as women realize that the origin of this wonderful impetus is none other than the working of inexorable law, known as the "spirit of the times," and blessed are they who recognize in the "spirit of the times" the operations of the Will of the Lord whose Law is Holiness; and thrice blessed are they who have climbed the golden ladder and caught the reins of these galloping steeds, for they shall stand with Him in the day of victory.

ROSARY

Acquired knowledge is many times a hindrance to the exercise of faith; hence thru the simple minded, as well as the unsophisticated. God many times can manifest marvelous powers, imparting a degree of wisdom and understanding withheld from the wise of the world, even as said: "Thru the mouth of babes and sucklings I shall confound the mighty."

The *weight* of materialism is that which man has accumulated unto himself and which does not belong to matter, for matter or nature is but the crystallization of substance—substance in its original state is pure and undefiled.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXVII.

When the great Savior of the Aryan Race, tho made manifest in Galilee, admonished His disciples to always bear in mind the greatest of all the golden texts, worthy of concentration, "Thy Kingdom come," He by no means attempted to convey a belief in the supernatural. The Kingdom referred to by our Savior was not one of fancy or removed far beyond the clouds—it was not to be a Kingdom realized in a miraculous manner, setting aside established principles and laws upon which the safety of a whole world depends. The Kingdom of our Savior was to be no more of a surprise than was His coming, altho miracle-mongers did imagine the coming of a Messiah to surpass a deluge, or a phenomenon of unusual and rare occurrence. His coming, as well as His message, both were so simple that either of them was refused in His day and depreciated under the pressure of established customs and beliefs. Nevertheless, the Platonic Republic, seeking universal recognition, has been kept alive in the prayer,

"Thy Kingdom come." It will come; it has to come, tho it has taken centuries, and may still take many decades before its program is sufficiently worked out to met the approval of all concerned, or offer advantages conclusive to the spirit of the times.

The idea of a "Kingdom of God," or a state of peace, is born within the heart of every being and the aim is to devise means whereby such an ideal dominion may find materialization.

"Peace" has been the factor of thot in every age, so much so that in many countries, up to the present, the common greeting expresses that desire in the declaration of "peace." The Savior himself greets the multitudes, declaring: "Peace be *unto* you; Peace be *in* you; Peace be *with* you."

Whatever man conceived in his own heart he desired to see verified in others that not only his own position be assured but that those in whom we are concerned may have assurance of mutual understanding, and thus hold to further virtues obtainable thru collective efforts.

For want of better means wars were waged between hostile tribes to insure safety and peace, a peace by subjection, enslavement, or annihilation. To attain according to one's heart's desire is the only incentive that prompts the thinker to seek and have assurance of peace, knowing that in peace alone

man can prosper. That with progress and success *private* interests should have entered the conflict lies within the province of the inevitable against which man and God remain powerless, since "with ignorance Gods forever struggle in vain." Selfishness and injustice are twins no power can separate, and with them many a hero, or Savior, has had to submit to the inevitable and will have to continue to yield until the tide of human fallacies turns into channels of better endeavors.

In justice to a subject of vital importance we should always analyse it by its *incentive* and not the motive which only too frequently comes into play during a conflict of a catastrophe.

When Moses plead with Pharoah he reminded the latter of a "peace treaty" recognized by preceding pharaohs. It was upon the strength of such agreement or concessions that Moses urged his demands, and finally succeeded to obtain acceptance. The reason the Children of Israel lingered in the desert for decades was because they were forbidden to invade a country where they were not welcome.

Zarathushtra, the Prince of Peace, urged the creation of a "Peace Council" that would amalgamate all the Nations of Aryan descent and end all strife between tribes and nations. King Vishtasp was to be the recognized head of such a Council, and war was to be no more.

Instead of waste created by war, there were to be centers of learning, where man would be informed as to the use of his talents and acquaint himself with the real object of life.

Cyrus, the king of Persia, revived Zarahushtra's idea of a "Kingdom of God on Earth," with God in the sky as the sovereign head. Cyrus himself was ready to withdraw or to serve as an executive elected by popular vote. Under the regime of Cyrus the nations were announced as of one common origin. There were to be no Jews, Heathen or Gentiles. One and all were to be considered the children of Fars, later Farsee, Parsee, Pharsee. Cyrus desired what later Jesus expressed when He said, "My Kingdom is not like unto those of the world." His Kingdom was neither of genealogical nor apostolic succession—but that of representation—an ideal state realized, the kingdom of heaven materialized into a kingdom of earth. Our Savior outlined a plan similar to that of the Greek Amphictyonic Assembly. It was He who proposed to gain that state thru democratic education and republican freedom of choice that knows of no infringements upon individual rights, a recognition guaranteed by a constitution that cannot be changed, however great the pressure brot to bear by outside influence.

Mohammed the Illustrious by no means aimed at self-aggrandizement, as so often accused of by the ill-informed. As a merchant,

travelling far and wide, mingling with numerous types and tribes, Mohammed soon learned of the failures met by reformers, saints and saviors, attempting to establish peace among men. Tribal barriers had grown beyond repair, and opportunities to learn of one another's strength thru mutual agreements, leading towards closer relation, seemed the only feasible means of final amalgamation. "Islam" was to be the magic word, the declaration, calling man to unreserved obedience unto God and His Divine Will. Islam, or obedience for short, was to pave the way unto education and information necessary for mutual understanding. Herein was to be found the solution of all differences. All racial and tribal barriers were to fall before the declaration of Islam and man was to recognize the necessity of setting aside all private interest and selfish motives. Those who were in wait for such a state readily flocked to the new gospel, while others resented it by force, thinking their rights assailed. True, Mohammed's followers grew in zeal to such an extent as to forget the measures of their leader, and where unsuccessful in their declaration of the message and resorted to force, as peace at any cost was the slogan. Thus a great message was abused by fanatics, but has not apostolic succession abused its trust as much?

From the very beginning of its introduc-

tion evangelical Christianity declared "the Dominion of God on earth" and with it the realization of the Brotherhood of Man. For this reason the Pentecostal saints entered communion in the hope of speedy recognition and final emancipation. The message of "Glory to God in the Highest" defied all temporal powers by usurpers and self-styled monarchs. These saints refused with silent contempt to bow before idols of wood or stone. "Peace on Earth" was the password, and not indulgence in a sacrament that had nothing for the world but sorrows and pain with a promise of future joys. Peace, here and now, was the demand. The ill-will man had suffered for generations under the hand of authoritative institutions was to be turned to good favor and for this reason the assurance of "Good will to man." The banner bearers of this glorious tiding were prompted by the platonic spirit of republicanism. There was to be no homage paid to any earthly clod, however arrayed in gorgeous display; there was no glory to be given to any mortal however deserving in the mind of self-deluded clamorers after vainglory; no honor to be bestowed upon mortality however exalted in position, self-appreciated, or the people's choice—as there is to be but one unto whom be glory and for this reason the declaration: "Glory to God," and He alone "in the highest," the place of honor and rule. We may respect men for

their good deeds calculated to uplift helpless human-kind, and assisting them to be reinstated in their places of recognition and birth-right, but to bow before such for deeds that are to be expected, to prostrate one's body before humans who at best are children of circumstances, gazing upon them as if in awe—the evangelical exponents decried as in direct opposition to the spirit of republicanism. The Gospel movement was in contrast to imperialism, or the one-man government under whatever label it may have paraded. It was the hope of the former-day Christians that the world would be governed by an Amphictyonic Council, whose representatives were of states whose constitution conformed with republican principles; the laws of nations were to be framed on the basis of a federation of free states; the foremost and binding agreement was abolishment of wars of ambition, wars of commerce, wars of religion; all states to contract a perpetual and irrevocable alliance, chartered for a thousand years and to be renewed at the time of expiration; a permanent congress in which all disputes between the contracting parties were to be settled by arbitration and in congenial spirit; all disputes beyond the power of mutual settlement by the congress to be presented to the people at large for final vote; unreserved guarantee of international citizenship to all members of the federated nations, tongues or tribes.

With these and many more points of interest to a student in political and social economy, it may be readily seen the success with which the Gospel movement took root in the hearts and minds of the high and lowly alike, seeking and searching for a state assuring emancipation and with it assuring peace to mankind at large, a state conducive to prosperity instead of war destructive to achievement, breeding loss and poverty.

John the Revelator was an ardent supporter of the republican movement, hoping for a realization of the dominion of God on earth, and it cost him his liberty, having been banished to the isle of Patmos, where he wrote the remarkable Apocalypse, now reaching materialization. He saw the kingdom of heaven coming to the earth, governed by representation, two members from each state. He saw a great deal more, to be true, for he saw and foresaw the great struggle among the nations and the price to be paid for such a venture that would annihilate the powers of the earth. He saw that there would be many difficulties and complications arising from forming a Federation of Nations and that the time required would see many postponements, and almost a failure to attain to it, as at moments of materializations sudden surprises would force new problems, necessarily awaiting consideration and solutions, before the

subject of world-wide importance would be announced.

With the rise of ritualistists in the Christian movement and their power gained thru Constantine the evangelical movement was brot to a sudden halt. The true purpose was soon lost sight of, and only here and there would the light of reason shoot heavenward, to die under the hand of persecution. It would be too much to recapitulate the diabolical means resorted to "in the name of the Lord" to crush the people's choice. It is enuf to remember that the strained situation brot on thru reformation created a gap between the temporal and ecclesiastical powers to a point of revolts and warfare, until thru continued destruction without any hope for mutual understanding kings and princes agreed that alliances alone would, to an etxent at least, calm and appease the unchained elements in human kind. For this reason alliances were entered into between such states that had particular interests at heart. Many of these alliances may have been prompted by selfish motives, they may have been diplomatic moves, nevertheless, every move, however faulty, proves the need of unity as the only safeguard against invasion. The end of the 16th and the beginning of the 17th century teem with the spirit of Federation among the more congenial states. Both poets and

playwrights exalted the moves of sovereigns and people. The intellectual horizon was emblazoned with song and music, calculated to stir the flames of mutuality and brotherhood. Religionists saw John's Revelations coming to a close and rejoiced in the day of emancipation and peace. Tho but little was obtained from all the noise and the conclaves held at the time, it at least changed the trend of thot and directed it into channels of revival.

The eighteenth and nineteenth centuries experienced an improvement in this direction and much has been accomplished that paved the way for greater steps yet to be taken.

Even a Napoleon favored and longed for a state that would bring about the Federation of the States of Europe, the realization of which he thot to hasten by setting out to conquer, or impose, peace, tho not wanted.

The latter part of the nineteenth and first part of the twentieth century was well on the process of paving the way to universal peace, giving rise to Peace Congresses and Peace Leagues, whose object was to work up programs conducive toward a disposal of all differences, national and international. Councils of arbitration have been the result, and many serious questions have been brot successfully to an issue. But there have been problems that the world has thot of but little and to bring them to the notice of all con-

cerned it seems as if all the world had to be first crushed by the avalanche of destruction ere it could be aroused from the lethargic sleep of indifference. Sad as it all may seem, and as it really is, nevertheless, it has to be put on the account of the inevitable in the hope that all the world may grow the better for it.

True, we are not oversanguine as to the situation of the world. The way has been a rather long and winding one, that leads to the finale. We are aware of the fact that there is still some more trouble brewing, and that with all the good intentions on the part of the one or the other there are self-interests marring our progress, and we may again, if not quite frequently, be called upon to sacrifice certain accumulations before we shall feel that our work is reaching completion. May it be as it is so long as we do not grow weary of whatever task there may be before us, we shall continue to enter upon the issues with a fully aroused spirit, for a play to be a success must be sure of live actors.

Tribal differences have to be blended into a standard that shall give assurance of safety and with it make peace.

(To be Continued)

When man learns to govern himself we shall all enjoy self-government.

A REMINDER

This should be the age of inquiry into the cause of all the trouble in the world today. So in conjunction with our Study of Man, our attention must be directed to diet. Once we consider life scientifically, we shall see how much depends on what we eat, and even a new axiom will come to us—as a man eats so he is.

In all the scientific research of the Aryan race we have failed to connect diet with the development of the race. It is perfectly plain in the vegetable and animal kingdoms, that the soil and food play a paramount part in the calling out of the species. There we do somewhat know and keep nature's laws. We know absolutely, we cannot apply the same method of treatment to wheat and rice, nor to the pig and the horse. Still, when we reach the more evolved being—man—we lose our reason. The day is fast approaching when we shall return to first principles and realize that a body which is built of food foreign to its needs will breed disintegrating substances or living parasites within the body, destructive to the inner as well as the outer man.

Nature, or God, just as we choose to call the Maker of the laws of the universe, did not intend man to feed upon flesh cells, but upon the products of the vegetable kingdom. There is no way to overcome a fundamental

law but to obey it, and learn thru this obedience the path leading to a perfect understanding of life here and now.

Just so long as we break these laws, just so long will a diseased appetite crave that which was not designed for the food of man. Those of us who like to go to the Bible for our guide will find the law laid down in the very first chapter of Genesis—over the animal kingdom man was to have dominion and in the vegetable kingdom he was to find his meat, or food. Simple and beautiful are the arrangements of nature to call out blessings for mankind. In the vegetable kingdom we can find all the substances and materials required to develop and insure comfort to the body. It becomes so plain and so clear after this veil of ignorance is lifted that we are amazed that every thinking mortal cannot see it and would not shrink in horror from not only the thought of taking the life of a helpless creature but from transferring that dead creature, in whom the seeds of death are created, into our body. We must understand the principle underlying the forming, sustaining as well as evolving of the races, culminating in the white man. When we begin to comprehend the very simplicity of it all, the law will fill us with joy and we shall see the endlessness of man's possibilities, and that everything about us is a link in the great chain.

Many people have taken up a vegetarian diet and failed utterly to benefit themselves because they do not go deeply enuf in the subject to live scientifically. If you desire to build for your use a house with your own thot and hands, there must be more knowledge than the bringing together of bricks, mortar, lumber, and like materials. There must be knowledge of how to combine them, and many other things to evolve a house that will be useful to live in, and also beautiful.

No matter how far we have wandered from the Father's house, may we realize that He is always ready to welcome the prodigal son. He has implanted His Voice within to guide us when we arise and become determined to keep His laws, returning to first principles—in this case to learn how to nourish the body—which is our earthly house.

Wise and reasonable was the father who said in tones of admonition to his brother who was expressing great indignation over the disobedience of the children of this generation, "When we learn to govern ourselves we will have obedience from our children."

We can see in the world today the failure of governments to fulfill their trust toward the people, and the great universal law is, that which fails to accomplish its mission must go down that in its place may arise the new.

Self-government is the only foundation upon which to build a lasting government. Women were not conscious of this self-rule, and thru it the nations are in a state of chaos and demoralization. Once women establish self-government, based on nature's laws, then they will govern all mankind. Children will be born with law and order latent within, and consequently will need no correction from without.

Look at the object lessons in nature, animate and inanimate, and by observation learn the lesson that everything is within you, and awaits expression. Who tells the rose when and how to bloom, and what it must take from the bounteous bosom of mother nature to blend those wonderful colors and shades that with the perfume of deliciousness she may delight us? Who tells the locust hidden in the ground that the seventeen years are up in 1919, and to come out of its hiding place and join with the uncontrolled tendencies which abound today in the work of destruction?

The crutch is for the lame and helpless, the candle is for darkness and not needed when the sun is in its zenith. How much government will be needed when there shall be a collective state of self-governed individuals?

May all who are the exponents of truth desiring good for mankind continue to study

this subject of self-mastery, that all misunderstanding may be banished, emancipation thru federation take its place. Be it so!

STILL THE SAME

(An extract from a recent letter to the Rev. Dr. O. Z. A. Ha'nish and published by request.)

Sunday we were reminded of a service held for Cousin Nellie at "1528" some years ago. The flood of memory rushed to my thot and C. N. remembered how that One who can see and hear had talked to her about the Still Small Voice. It was impressed upon her to "Listen."

There is a time for all things, a time to hear, a time to speak, in whole or in part. I can truthfully say I have borne more than I care to remember since I came back to this Bungalow to live. The thot that has pressed me on and nerved me to bear up is faith in the work entrusted to me, and to send out the message which will lead mankind to understanding, yes, even to the Source—God—that we may have a Federation of Nations that shall give God the Glory. None other will answer, none other will stand.

The blood that flows in these physical veins of mine descended from those who came here among the earliest settlers, who fought the battles of the pioneers, and determined that the country should be freed from oppressors.

I was born at the beginning of the war of eighteen-sixty; my parents, being Southerners, stood with Virginia with every drop of blood, but they never expected the conflict to be waged *out* of the Union but *in* the Union, and the result was accepted without bitterness, even if it was the path of sorrows and awful privations. That same blood will ever be for freedom—it will stand as Washington stood. We have imbibed the same ideals for it so happened that I was born and lived in the same neighborhood whence freedom came.

My great-grandmother was Ann Washington who descended from John Washington, who was also the ancestor of General George Washington. John Washington and his brother Lawrence were the two Washington brothers who came to America from England in 1657. My great-grandmother Ann Washington's husband, whose name was also John Washington, was a descendant of the original Lawrence Washington. So in my veins is a double strain of the blood of those who were the ancestors of the Father of His Country.

I am thus a child of this Union, but I have a broader thot that we must realize the brotherhood of man, and labor to bring the race to an understanding that the only hope lies in knowing the why and wherefore of man's creation. You know I have given

my best efforts to this work under the conditions, and have shared the fate of everyone who would first save themselves and then remind their fellow beings of a better way. I gave up all that was dear to the heart of man in the present development of the race—family, who needed me, for the larger family who also needed me and *all* who will labor unselfishly; and position that would have satisfied anyone who looked at life as theirs to enjoy, not as the trust to do God's work, to redeem the earth. I speak of all this impersonally for to me there is no praise except to that One who rules and guides. Our one thot has been to be true to this trust and give this message of the Federation of Nations to the world that all who are seeking may hear the good news.

Strength and even greater joy came to me in the vigils of the nights, and at times my heart seemed flooded with a wonderful joy and the peace that the sin steeped world cannot know. In reading this may they learn a lesson before it is too late.

Ever conscious that "I shall nevermore forsake Thee," I am with the thot of the Federation of Nations and the destiny of this Union—Freedom and Liberty in the pursuit of happiness.

—*Nellie Wheelwright*

SPONTANEOUS THOT WAVES

Self-government is possible only where there is self-control.

The man who lacks self-control generally agitates the loudest for self-government, and always reminds us of an old saying, "Dogs who bark the loudest never bite."

Birth-control is now a topic to engage minds who are the result of birth without control.

The results may prove interesting once legislation begins to determine birth-control and no doubt we shall again experience that there shall be a favored few.

With votes for women, it may safely be left with the latter to determine control, especially the man-control.

With self-control the problems of birth-control shall find their solutions.

With international commerce open we find new problems confronting us due to commercial jealousy.

With Mexicans as half-breeds having a small portion of White blood, and the Japs as half-breeds counter-balancing the Yellow blood we shall have some more hard nuts to crack.

The women are brave in their emancipation fight, may God bless all who see the light even tho it be burning but dimly.

Statement of Ownership

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STATE OF CALIFORNIA,)
COUNTY OF LOS ANGELES) SS.

Before me, a notary in and for the State and County aforesaid, personally appeared Kurt Graichen, who, having been duly sworn according to law, deposes and says that he is the business manager of the Mazdaznan Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

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Managing Editor, none.

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SELF-DIAGNOSIS

The *materially* based is by no means confined to the working or productive class. We find the *materially* based in every walk of life. The type which has the *intellect* for its first inclination often runs competition with the *intellectually* based and only too frequently wins laurels where the latter fails, owing to the former's greater endurance or tenacity.

The *material-intellectual* type has many advantages where the intellectual inclination is applied in accordance with the guiding principle of its base. The most successful men or financiers belong to this class. They are venturesome and aspiring, tho much more brave in gain than in loss. As public men they are self-opinionated, egotistic and

stubborn. When following a profession, their studies cease with their graduation; a diploma is sufficient evidence of their hyperbole accumulation. The *spiritual* inclination helps to modify or intensify characteristics or temperament, and is gauged by the index of spiritual propensities.

The material-*spiritual* type, where in this case, the intellectual as an inclination stands in the second, is quite prominent in numbers.

The average ritualist belongs to this category, also the materialist. As a materially based, much depends upon the physical constitution; when robust or delicate, consequently running in extremes, we shall find them anchored. When fluctuating, consequently swinging first to one, then the other phase of his inclinations, he remains at the bottom of life's ladder, battling with dissatisfaction and fault-finding. The only thing to keep him from overstepping boundary lines is *fear*—fear of hell or fear of losing his job, work, position. Among that class we find the man and woman harping upon honor and social standing, altho generally void of either or both.

The *materially* based, irrespective of inclination, has troubles, if any, with his liver, while the stomach, kidneys, and alimentaries are in sympathy; and when *spiritually* and *intellectually* balanced, symptoms confined to lungs and the generative functions are added.

With the rise in the index of either, the seriousness of sympathetics, affectations, and correspondences increases. Still the attention to the liver, resulting in the increase of the separating powers, will at once remove all the tension or trouble induced in the organs controlled by inclinations.

This class may develop tumors, fibroids, sclerosis, rheumatism, gout, eczema, scrofula, paralysis, vertigo, ankelosis, and kindred troubles, but *never* tuberculosis, cancers, consumption, prostration, locomotor ataxia, hardening of arteries, atrophy, diabetes, insomnia, mania, impotency; in short, any of the diseases patent of the *intellectual* base, or confined to the spiritual base. All the food partaken of has to be eliminative, and remedies must flush the alimentaries. All else responds quickly where Nature's call is given attention.

The materially based and intellectual in high has much in his favor, but needs to cultivate the spiritual, lest he miss the beautiful and sublime in life. Whenever the material base pulls down to its level the intellect, the subject uses the lessons acquired and learned by the intellect to further the lower walks in life. He may be open to any scheme and graft. Lawyers, doctors, and ministers claim the largest percentage of this type, politicians not to be overlooked. Declining to become a lawyer, the first incen-

tive is to learn enough to evade the law for illegal ends. When taking up medicine, the real purpose is to experiment under cover. As a minister, the object is to lead and mislead. As to the politician, comment is not necessary, as a profession, it speaks for itself.

There wherever the materially based uses the intellect assisted by the spiritual to a degree, to that extent the intelligence corresponds to the laws of matter and furthers higher aspirations.

It is well to understand more fully the relation of inclinations toward one another as to index and relation to the base, so as to be able to determine the character and its manifold channels. One may then well understand the many differences evident in humankind.

CAMP FIRE CHATS

Witchcraft and hypnotism still are rampant all over the earth and are now being revived by science to aid in the cure of diseases, so as to encourage the latter.

"The people will be fooled, ergo, let them be fooled" may be a wise saying, but it is not wisely applied, and it is unjust to take advantage of the helpless who are the result of eugenic negligence upheld by mischief-makers.

Nothing like keeping the bait at both ends of the string and doing all the pulling from the *center*.

The diamond polisher, applying his expert knowledge to a garnet, may call out the latter's luster, but that won't change a garnet into a diamond, any more than you can change the breed of cattle. Apply it to the folks at home and you no longer have to roam in uncertainties.

To retain friendship, deal with friends in a business way, and allow *no* discount unless the *profit* warrants it.


Some hold that in heaven there are no gas masks, and that for this reason the Lord's coming had to be deferred.

In looking up to those in high places it is well to overlook the occupants.

An old prophecy has it that when once kingdoms and empires shall fall The Beast too shall lose his hold upon the people who feared him as long as they believed in witchcraft.

By individual effort only the evils contracted by the individual may be eradicated. That which marks a whole people, and is traceable to inheritance, has to be eradicated by society.

In reading all the twaddle of latter-day journalism, all we can say is: "God give me strength."



Season Hints

November, the month of dry rubs and heavier top coats at night.

It is well to have the windows open at top and bottom, but a good fire or its equivalent should be provided to keep the air dry and clothes and bedding warm.

A cupful of hot, bitter herb tea in the morning will assist greatly in keeping up regular habits, and with it better circulation conducive to greater comfort.

Apple dumplings, apple cobblers, and apple pudding go well at dinner.

Pumpkin pie will hold its own beside any fruit pie, however tempting in looks. Whipped cream will add to taste and assimilation. Do not forget a dash or two of nutmeg.

Baked cabbage with onion and garlic will be found quite an eliminator, but care must be taken that no water is added, only oil and spices.

Baked potatoes are in order, also mashed potatoes, providing the potatoes are steamed. Add cream, sugar, and salt; to be of value

potatoes must be beaten until as smooth as cream. Potatoes thus mashed may be dehydrated in a slow oven. When dry, pulverize and use with cream—very nourishing and fattening.

Baked potatoes should be eaten without butter or cream. Even salt and pepper should be discarded.

It is best not to use butter unless clarified, if you are not to be bothered with colds, catarrhs, and membranous troubles in general.

Eggs are permissible in noodles, pancakes, and cakes. Whenever eggs are to be used in our pastry dishes, no milk, cream, or butter should be used. Use oil and water. The chemical changes in the latter process develop vitamins.

Various tuberous vegetables put together in quantities to suit taste will be found very nutritious and easily prepared. Enuf can be baked to last for several days. Adding different gravies and sauces, there will be no occasion to grow tired of such dishes. We use, as a rule, two potatoes, one turnip, one carrot, one onion, all finely grated. We then add one-fourth the quantity of flour or browned flour, a little garlic, salt to taste, and a bayleaf—some oil at times. Make into a loaf and bake in slow oven. Other vege-

tables may be added and some subtracted in their stead. Almost an endless variety may be obtained.

Persimmons are about right, and should be used by dyspeptics.

Pomegranates are beneficial to those suffering from eczema or scrofula.

Avacadoes and nuts of all kinds should be used as a paste on bread, or made into dressings.

Fire most of the vegetables by baking them. Even lettuce may be baked in a cassarole, the medicinal value of which is inestimable, especially to those who have troubles with their bile, and people who get attacks known as jaundice.

Noodles, spaghetti, macaroni, and ravioli are now in season. Late tomatoes can thus be used up in sauces to a great advantage, as canned goods should not be resorted to, until fresh vegetables are no longer to be procured. If you had picked the healthiest tomato vines with plenty of green tomatoes on them, you would be able to pick ripened tomatoes down in your dry basement until Xmas.

The safest way to eat baker's bread is to procure it stale and toast it in a slow oven, and allow thoro dextrinization to take place. When toast seems too crisp, soften by placing

same over steaming kettle. This has to be done, or should be, when serving fried onions, asparagus, creamed peas, fruit sauces, etc., on toast.

Doughs are always in season, altho muffins, biscuits, and rolls should be used according to need.

Symposias are to be used only when sufficient left-overs warrant it. Be sure to use proper savories in compounding symposias.

As the nights grow cooler and the weather damp, several dishes may be fired for a meal; still, do not forget that the less steamed boiled, or fried dishes, the better. Baking is the proper way, adding raw foods, if one wishes to become immune from disease as well as worldly influence that keeps one in a frame of mind dating to the days of antiquity, a state that continues to verify that "history repeats itself."

Quick hot baths followed by a cold dip or a cold wet towel rub are proper, but do not indulge in plunges that shock the system too suddenly. Local applications are wholesome in quantities of a tablespoonful of ice cold water dashed on neck, back, lumbar region, sciatic nerve, the valves, while a dish of cold water stands ready to walk into first with one foot quickly followed by the other, remaining thus for three minutes. Meanwhile

the body must be rubbed with a crash towel rapidly and vigorously. Put on dry warm clothes quickly. Take your hot water with a few drops of Australian oil or a pinch of borax, and you will be ready to cope with the conditions of the day.

We know that you do know it, but there is no reason why we should cease to remind you of it since it is human nature to forget, not because you lack memory, but because the burdens of life are numerous and minute. We are liable to forget to do the things that are for our own good. We are absorbed too much in business, or in matters that tend toward the good of others. For this reason again, we say, have these few rules before you if you wish to be spared annoyances:

Breakfast, if any, or the first meal of the day, should consist of *fresh* fruit or *partly* of fresh fruit juices. Cereal should be slightly toasted; drink should be stimulating. Use tea, coffee, or cocoa without cream or milk. If you use milk, whether hot or cold, add a pinch of borax or cayenne pepper. To get away from tea, coffee, or cocoa, take hot water with a dash of borax and a good pinch of cayenne. Should the morning be damp and cold, it is best to take a sip of vermouth tea, or hore-hound. Vegetable essence, too, is good if taken with hot water, sweetened with syrup or molasses.

Honey will sour in nervous stomachs; dyspeptics, enemic, and rheumatic people should not use it.

The month for goat's milk cure. The milk is not so weedy or strong. Milk should be sweetened with honey for a drink. Eat plenty of pine-nuts and pine-nut creams prepared with goat's milk; excellent for all sufferers from pulmonary troubles, membranous affectations, asthma, consumption, and spinal troubles. All other food has to be discarded, except a little fruit and toasted rolled oats.

Attend to your feet now, and be sure to pedicure them every other day. Soak them daily in soap suds containing a trifle of sal-soda. If given to nervousness, twitches, neuralgia affectations, rheumatic or gouty troubles, be sure you take the foot cure now. After a foot bath annoint the feet with almond or Australian eucalyptus oil—just enough to have the skin feel velvety and aglow. Attend the cuticles. Powder feet well with sulphur, borax, saleratus, talcum powder, boric acid, or corn starch. Use each powder for three consecutive nights. In some maladies it is well to wear woolen socks at night.

Hot lemonades are always good in colds; so is the yoke of egg well beaten, with as much sugar added as the egg will absorb.

Eat slowly. This is effective in the young only. Those advanced in years need a cupful of sloe tea every three hours.

To prevent pulmonary troubles from advancing or colds from annoying you, chew licorice root, flaxseed and horehound.

When you are out of sorts and don't know what ails you, take a bath and drink slippery elm tea.

Above all things keep head cool by taking hot foot baths, and feet warm by changing your socks for a clean pair twice to three times a day. Do not sleep in your underwear or heavy pajamas, and be sure the bowels move twice a day. If not, resort to eliminators at once, and *do not eat* until a good movement has been effected.

Potato pancakes are tasty now, and with a cooling salad on the side, make a good meal.

REFLECTIONS

While asking for a blessing we may as well ask for a big one, for by the time it reaches us it may have shrunk, by virtue of the many discounts subject to, when passing thru many hands.

When God makes calls He comes alone—but the devil always brings his own company to make a big impression.



Sermonettes

Mankind at large is not systematically wrong, but genetically neglected.

The negligence of the past can be righted only in so far as we keep in step with the spirit of the times.

The better side of man responds readily to correspondingly congenial environments.

Good stock is necessary to call out the good within proper environments.

Even the best of environments avail us nothing, if the substance necessary for good results is lacking.

To take interest in one's own welfare and progress adds to the advancement of the world at large.

People who have sweet things to say about others are generally of good character themselves, while he who criticises others simply reflects his own soul condition.

People who are never sure of anything you propose to them are like cracked vessels—unable to peal forth a perfect sound.

Wise is he who listens to counsel and uses his own judgment in applying the lesson.

The reason a man receives honor is not because he deserves it, but because his position demands it.

The toiler never receives the full share of his labor, but *he* who neither works but spins the net in which to catch his victims.

If God is a God of the living only, then the majority of mankind must be dead, for there are but few who are alive to the fact and reality of God.

The Savior died that some of us may be able to make an easy living confessing the fact.

Thots are things, yet there are many things that have no thot of their own and for this reason turn thotless.

Not only thinking but reflecting upon an object reveals to the mind the spirit of the thing itself, effecting communion between the objects of sense.

The reflex of one's own thot in an object or the phenomenal in nature reveals a greater truth than all our wading thru man's book factory.

HALLOWEEN POTTAGE

(Synopsis of Talk, Halloween, 1917, by the Master.)

It would not be proper to say, "We are surprised," for we always know beforehand what is coming. We have never yet been surprised at anything, pleasant or otherwise. If, at any time, there should be a surprise awaiting us, or coming upon us, we assure you that we shall let you know.

Living in an age, as we do, *full of surprises to the world*—yea, things, happenings, occurrences, events, long foretold, mathematically so, taking for its guide or its foundation, the cause of things—we say, there are no surprises—anything may be expected.

Of course, we are pleased, as we always are. We are pleased at every token of love, of friendship, or appreciation. As to the greatness, or smallness, that depends entirely upon the viewpoint. To us, every token of friendship, or love, is precious, because of the *motive*—the motive to this, is identically the same as upon all previous occasions.

This is a special occasion, because this is "Halloween," the night before "All Saints' Day." Halloween comes before the first and second days of November, all three days having played such an important part in the Patriarchal Orders of the Ancients, a people of whom we are descendants; patriarchs

whom we revere for their individual and free thot which they entertained and sustained, having made glorious the thot come down to us to the present day.

And today, as we were preparing the "Pottage," it took us back to the glorious moments of childhood, a childhood you have not shared as much, or in the same sense as we have. Of course, this is a day upon which we never receive visitors—not while engaged in compounding "Pottage." In case we continue to prepare "Pottage" tomorrow, then we receive no visitors, and if we stir "Pottage" the day after, we receive no visitors. We cook "Pottage" from sunrise to sunset, and your mind has to concentrate on what you do—not only the preparing and cooking, but everything *connected* with it.

Halloween, All Saints' Day, and All Souls' Day, those three days are of great import to those who still cling to the glories, the beauties, the greatness of *Patriarchal Days*.

It was believed, it was thot by the ancients that there is no separation in spirit, or as to *entities*; that all *entities* are united, the same as link unto link, making a complete chain; that departing from this path, the chain is not severed in any way; that departing means the tempering or strengthening of the chain of relation. Consequently, the fading of the body is to be likened to the flying of sparks from that link, the flying whereof

does not reduce the link itself as to constituency or as to substance, for those who have departed, have departed only apparently, only to the eyes of flesh, to those eyes that cannot see beyond and are held to optic illusions; to these eyes, these *sparks* have been flying and have departed—but the *link* is still intact.

And so they called that *state of transition* "Sainthood." All those who have departed are Fravashis or Saints Victorious. They are still here with us, still linked, and we are to *remember* them. Therefore, the ancients determined one particular day out of the three hundred and sixty-five, to recall to memory, that there are no breaks in the *chain*—the *links* are all there. To pacify the heart and to consider, to comprehend, the beauties of Sainthoods in man, *All Saints' Day* was dedicated to the memory of all those who have accomplished their particular portion, and all those who have an unaccomplished part, for there can be no loss to the entity.

We have cooked our "Pottage" today unto the memory of our geneological lineage and that of yours. You have heard us talk of the "Pottage" before—at least some of you—and you have also heard that we not only used to dread cooking it, but the eating of it as well—for, if there were any dislikes in this world, one of these was pulses: beans, peas, and lentils. These three we could not eat—

we just could not do it! There was always something that rebelled—not because of the memory, not because it was concentrated food, or because it was the poor man's food, the poor man's meat, to build up muscle, to give sinew and to supply bone substance, making it possible to perform hard labor. We seemed to have no call for such food, altho we knew that pulses are food for laboring men—and a laborer we would be.

It was not for the strengthening of the Saints of God that we cooked pulses on the days of memory, but because the *pulses are the link* between the tuberous vegetation of the soil of the earth, or that which ripens *under* the ground, and those *upon* the earth, and then those which ripen *far above the ground*. There is a *transitory state* from one great class unto another, an intermediary thru dissolution of form paving the way unto another category. All the dishes made of transitory vegetation were called "pottage." According to occasion other transitories were added like rice, barley, or corn, some more of the things we were not fond of. We were not fond of rice, not because it belongs to the Yellow Race, not because we had outgrown the latter, not because it reminded us of a Chinaman, but because we did not like it. What we liked mostly was hardtack, unfermented, or "daily bread," the dough gods, and we actually could live upon that and be per-

fectly happy. We would live on vegetables and sometimes partake of some fruit, but we found doughs most satisfying. Of course, we had one habit—we would drink coffee. We do not expect you to drink coffee, for it is bad for the complexion, but with some temperaments it agrees, while some thrive better on hot water with a pinch of cayenne.

About preparing "Pottage" in remembrance of these Souls, these Saints, their Egoes, these Entities, these departed ones. We are very particular in preparing things. First of all we have to wash the lentils thoroly in nine waters. After being washed in nine different waters, they have to be soaked over night. In the morning you place the pot over a slow fire.

The rice has to be washed and re-washed the same way as the lentils. You have to have a large pot of water boiling before you put the rice in it; then put the rice in one spoonful at a time, and let it boil rapidly for twenty minutes. Then you put the rice in a sieve, and wash it thoroly in plenty of cold water until the rice is cold; until the beads stand up; until it is perfectly clear and there is no starch noticeable. Later in the day, the rice is added to the boiling lentils. After this you may prepare browned flour. The flour has to be browned with an equal quantity of oil, and thinned down with boiling water.

Browned flour removes every possibility of fermentation. As to the spicing, it again differs. We use bay leaves, celery seed, and curry powder, scorched garlic, fried onions—in some instances, scorched parsley and mushrooms.

Then we made *another* dish—the pea-dish, from what is known as the chic pea in this country. They are those large, thousand-cornered peas, neither round nor square, neither five-pointed nor six-pointed. No one has determined what name to give them, as far as circumference is concerned. These peas have to be soaked for eight hours and cooked for several hours, then hulled and mashed. Next you toast bread and soak it in the water poured off the peas, adding salt, origanum, marjoram, or other savory; roll out into patties dipped in browned flour and fry in olive or sesame oil. We used one pint of olive oil and one pint of American Refinery cottonseed oil, and that is the second dish that makes up the entree plate.

And so, when you get these dishes, you will be transferred to ancient days, when our forefathers used to meet during the close of the autumn season, when they would recall to memory all our relationship existing here upon the earth and beyond the earth. Of course, in those days while cooking the "Pottage" it was necessary to recite the names of your relationship, your whole gen-

ealogy, going back as far as your lineage went. And you can rest assured it went pretty far—and as Mohammed said—there are 144,000 Saints whose names are to be announced. We never recited those 144,000 names, and we don't think Mohammed did. You know it takes a great memory to recall 1,000 names—Napoleon was great for memorizing names—and there may be some among us who can remember 7,000, still when it goes as far as to 144,000, you feel like John the Revelator when he said: "I saw 144,000 who had the name of the Father written upon their foreheads," and that saved him as to truth and veracity, recognizing in each of the 144,000 but *one single name*.

Tonight we shall eat this repast in the same patriarchal thot and spirit as our ancestors, who believed that *the state of perfection is possible only there where the rights of the individual are never separated or entrusted unto another*.

With that thot we shall prepare to partake of this food. Amen.


And we shall well remember at the hour of festivity all those who are near and dear to us. We shall remember them according to our relationship unto each and every one by virtue of their tribal ties, and that tie which eventually unites us as in the Beginning, making us all at one with the Father,

recognizing in each and every one the Original Entity which ever blends with the Infinite.

May then one and all continue to become conscious of that greater relationship with renewed power of illumination and receive consciousness of the Peace that surpasseth all understanding, and may they by virtue of that Peace continue to prosper in Peace, enjoying health of body, power of mind, being able to cope with the conditions of time, assisting the cause with every means that the Day may be hastened and the Great Morning appear, that Great Morning that shall transfigure each and everyone of the Aryan White Race into the Transparent Race, a race capable and able to enjoy the gifts, the treasures, the attributes, the endowments of the Infinite here upon this earth, even in this form of matter to enjoy God's Peace.

Be it so—Amen.

It is not reasonable to expect the higher forces to heal the infirmities of the body. Disease is brot on by violating nature's laws; hence the law demands obedience and only thru obedience unto the law will nature permit us to make good the wrongs imposed upon her. Such methods of healing impose no obligations, thus one is freed from the law.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

Call on the prophet and then say: "All-Wise!
Khayyam sends love, and lauds Thee to the
Skies!"

He asks: "Why Scriptures give fermented
milk,
When use of Wine to mankind it denies!"

* *

The Prophet then replied: "My love I send
To poor Khayyam, who does not understand
Koran, which to plebeians, Wine forbids,
But to the wise is still a faithful friend."

* *

A drunken Arab severed with his sword
A camel's leg. We know, Oh All-wise Lord!
That for this cause the Prophet has declared
The Wine forbidden to such cruel horde.

* *

Man's passion equals to a snarling dog
Which breaks our sleep and barks at ev'ry
rogue.

Creeps fox-like—sleeps just like a hare, then
leaps

With wolfish hunger at a helpless flock.

* *

You who did ill, and left the good alone,
But still for Grace of God look to His Throne,
Hope not for mercy! For the good undone
Is never done; nor evil done, undone.

* *

My life, Oh gracious Lord! I owe to Thee,
And my old age to none but Thee.
Quite for a century I tried to see,
If Thy Grace, or my sins will greater be.

* *

Make easy my sad life; it has its needs,
Hide from the world all sins and evil deeds;
Make happy me today, and deal with me
Tomorrow, when for me Thy Mercy pleads.

* *

The last design of all the forms are we,
The very essence of divinity;
The total World is an enormous ring;
We are the gems—the ring's embroidery.

* *

Some have the faith, the creeds, their forms
discussed;
While others—seeking Truth—their paths
have lost,
But from behind the veil a Voice was heard:
“Not in the realm of Here, nor There, do
trust!”

* *

The learned men in ardent zeal and trust
Would fathom Truth Divine at any cost,
Would even fly with Burak's wings to Heav'n,
But all in vain—their brains, too, turned to
dust.

* *

With Doctors and Philosophers I spent,
In youth, much time to hear their argument
About the Here and There, but—with much
less
The same door out I came than in I went.

* *

And all that I have learnt and all I know,
I sowed in ev'ry place where seed would
 grow;
But when the harvest came—what was my
 gain?
Like water did I come, like wind I go.

* *

I wonder, why I came into this World;
Without my own consent I here was whirled!
Come, Saki; then, fill up my Cup, to purge
My doubt; for soon to dust I shall be stirred!

* *

I scanned the Saturn's rings, and on the road
I solved so many problems with my thot.
But when I came to solve the Human Fate,
My keenest thot was brought at once to
 naught.

* *

(To be Continued in Next Issue)

The man of faith is the man of *power*, and
he shall accomplish all things; for he shall
be upheld by the powers that be—victory is
his. Therefore it has been declared: "Blessed
are the *faithful* for they shall inherit all
things."

Systematic Thought

By Zarlivana Marvin

THE WILL

The will may be divided into three classes, emotional, intellectual and volitional. So much has been said and written upon this subject as to create confusion in the minds of people, almost equaling the confusion of tongues described in the allegory of the tower of Babel.

Let us consider the subject as it really is, in simple terms, with as few words as possible. The will plays an important part in life's manifestation. It may be said to be the agent of the mind, as that is of the intellect. Will, therefore, belonging to the mental functions, is first in motion. The animal being, detached from the earth and forming a higher class than that of the vegetable, moves about, actuated by a desire for food, drink, shelter and perpetuation of its species.

This *emotional* will is the first to manifest in infancy in man. If we hold a light in front of the child, it is attracted by it, but is not conscious of its powers to keep the light in sight by turning its head; but if the muscular

movements turn its head, the *intellectual* will comes to its aid and the infant will repeat the operation and keep the light in sight. This is the beginning of education, and all of these acts strengthen the muscles.

Thirst gives rise to more complicated movements, and all the young of both animal and man grow excited in their search to appease thirst as it is accompanied by more or less uncomfortable *sensations*, consequently an infant is liable to attribute the slightest discomfort to hunger and thirst, and even the man whose emotions have been wrought upon will feel a craving for drink. From the violent facial contortions of the infant to those of the most accomplished tragedian is a long reach and yet tragedy is nothing more or less than the highest phase of emotionalism.

The *muscular* part of our being must come under the control of our will, the *brain* functions under the control of the mind, and the *nervous* system under control of the soul. This can only be done where the body is well nourished, aired and cleansed and harmony established by means of controlled breath. In order to maintain this equilibrium, violent muscular exercise must be dispensed with, as well as all violent outbursts, such as fear, hate, jealousy, anger and revenge. Those public speakers who play upon the emotions of their audiences are rarely seen in repose, be they preacher, politician or actor.

Domestic animals sometimes become what is termed "vicious." Their nervous system suffers from some infliction, imposed by man's injustice, and they display the same destructive tendencies as a man deprived of reason.

There was once a pony, a fine pacer, so abused by a caretaker that he threw the man every time he mounted, and at last his foot caught in the stirrup and he was dragged to death. The pony allowing no one to approach him, had to be lassoed, and he was sentenced to death, but a young woman begged for his life and promised to reform him. She confined him in an enclosure, depriving him for a time of both food and drink, but talked to and petted him daily, giving him sweets. At last she gave him water in small quantities and then shelled corn. In this new attachment he forgot his grievances and learned that his livelihood depended upon his good behavior. Thru fasting his nervous system relaxed. She trained and rode him for three months returning him to his owner so gentle that even a child could ride him.

In the early years of pioneer life in this country, much power was vested in one man, "The Circuit Rider." He was selected for three reasons, extreme piety, extreme emotionalism and a strong personality, backed up by some degree of academic education. He maintained his popularity by the same token, demonstrating what was expected of him. In

the main he was sincere; he was deluded, that was all. He considered himself the spiritual adviser and educator, ignoring the fact that he was an actor riding forth to play upon the emotional natures of his fellow men. He was informed by his predecessor which settlement required anecdotes to make some smile and which required blood curdling recitals to make them weep.

Men have always craved excitement, whether in the war dance, the chase, the arena, the theater or congregation. At times "The Circuit Rider" almost paralyzed the bodily functions of his hearers with fears of hell. Some never recovered from the shock to their nerves.

Those diseased longed for release, which was considered commendable. Families congregated and feasted, and in the winter time consumed so much fresh pork and rich pastries that colds, malaria and rheumatism followed in his wake. But his educational teaching in honesty, morality and brotherly kindness turned the tide in his favor and benefited society at large, besides he formed a diversion for all the people. They would not have been happy without him to break the monotony of their lives. He was the product of timbered regions while comradery was the actuating spirit of the plains, focalizing not in one man but finding its way into the hearts of all, whether crossing the plains or squatting

upon the virgin soil, singly or in small settlements. Nowhere has there been such generosity dispensed as in the states bordering on the Missouri River, from Canada to the Gulf.

There were natural causes, even in Utah, that aided in working upon the emotional natures of women, causing them to depart from established customs and sacrifices and endure privations for each other uncomplainingly. Good intentions may be misguided and imposed upon. More wonderful than the fields of grain was the fellowship of the Middle West before it was bound from coast to coast with iron girdles.

For fellowship, by lack, its worth
Was learned upon the plains;
The bud may live while suffering dearth,
It blossoms with the rains.

And friendship is, if true, a vine,
When placed within the press
Of circumstances, will yield its wine,
E'en life, to save distress.

Except for the working out of certain problems in self-mastery, isolation is detrimental to the highly evolved individual. He craves ability to uplift and aid his fellowmen. Better dwell in the midst of alarms than continuously alone, and the spirit, brooding in certain localities, may inspire the most simple-minded with sublime thots and noble deeds,

while, when secluded for a time, *volitional* will develops.

Two women friends became mothers. The child of one was about one month old when the other was born. When the young mother found herself slipping from earth, she begged the other to take the new born babe to her breast also, and save it, for they could not obtain milk, and they did not know the value of boiled grains. So that friend listened to the wails of hungry infants but managed to save them both and raised them as brother and sister.

We now take up the subject of the intellectual will, the foremost in the group, altho one can scarcely be made use of without involving the other. The intellectual will lies at the root of all education and the achievements of man. It creates and sustains, it plants and builds, measures and weighs. It erected the pyramids of Egypt, the Statue of Liberty. It made the main spring of a watch and when the mind conceived radium the intellect gave it birth.

Without intellect we could not think upon this great subject at all. Without the emotional impressing the muscles to write it and muscles opening your eyes to read it, there could be no knowledge of this article. The emotional makes material manifestation possible. The ego, being etherial, does not deal directly with muscular movements but uses

the mind as an agent. It often happens that the soul's bidding is not carried out by the mind, its Prime Minister. The work of another may be made over as the violinist dissected "Annie Laurie," reversing and introducing variations, making fame for himself. The classics are our heritage, be they literature, history, art, science, philosophy or music. All are ours to be kept alive as the sacred fire on the altar of ancient Rome was kept alive by the Vestal Virgins.

Our body is the result of all time, space and causation. Whatever we see and know in the universe is within our own domain. The universe is the macrocosm, we the microcosm. People must make use of all that is within themselves unexplored, undeveloped. It only depends upon which gets to the land office first to file his claim and who first secures a patent on an invention. The first flight across the Atlantic in mid-air is the latest example of the three classes of will in operation. Men are acquiring higher vibrations of breath and the field of operation is lifted into the air. A radical change in diet will result. Certain foods tend to spiritualize and etherealize the body, lessening the weight, yet not reducing the proportions of a man, making his sojourn in the air more comfortable; being relieved of grossness, he has in the minimum all the good there was in the maximum.

The development of the brain faculties of the mind are dependent upon the breath, therefore, the will of man must produce higher and greater results as this knowledge is put into general use. From time to time men have appeared as torch bearers of civilization, braving the slander of the ignorant and superstitious who ever demand of them a "sign," not considering that the greatest of all demonstrations is a *perfect being*, perfect physically, mentally and spiritually, where the soul obeys the Will of Divine Intelligence, transmitting that to the mind which in turn directs the will.


(To be Continued in Next Issue)

ROSARY

Blessed is that one who, freed from the *weight* of gross materialism, may bask in the golden rays of divine illumination.

Faith is the effervescence of the spirit, without which the soul would sink, becoming entangled in the myriad of pitfalls that lie in wait for the unguarded.

All human beings are richly endowed with faith, but all do not exercise that divine gift; hence life becomes paralyzed and man sinks beneath himself to become oftentimes a prey to forces that dominate the underworld.



Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

THE SAVIOR NATION

America, the Savior Nation, is no stronger than the weakest link of its encircling chain. Each link is represented by the units of which it is comprised. The units of a nation represent the reserve force from which the nation draws its power. Without the units there would be no links and without links, there would be no chain. Thus may be traced the representative source whence springs our national life.

From the home to the White House may be traced the footsteps of the Fathers of our Country—out of the American home is born the Man of Destiny. Therefore it is the home-life of Americans that speaks thru our national government. It is the bone and sinew of our home-life that forms the foundations upon which our American government rests, and whatever strikes at the safety and security of our domestic life must reflect a serious infringement upon our national life. For this reason we are to give our thought and intelligence toward the promotion of a proper and needful educational system that will bear

directly upon raising the standard of scientific studies pertaining to the health and happiness of our people.

The virtues of health and happiness cannot bless mankind as long as mankind continues to break the laws of nature.

Nature is no respecter of persons, nor is the inexorable law—"What man soweth that shall he also reap"—and the seed sown will continue to bear fruit regardless of its quality.

Ignorance can no longer be an excuse for the violation of nature's sacred laws, especially those laws that relate to the procreation of a higher and nobler race of beings. Knowledge of eugenics is the one crying need of the times. And if America is to rank foremost in intelligence, it must lay a suitable foundation by placing scientific studies in its public schools, promulgating thru such resourceful measures a proper system, whereby its children will be educated physically and morally as well as intellectually, while parents are to realize that they lay the first foundation by applying eugenics, giving birth to children thru intelligent preparation, bringing under control those sexual tendencies that have so long held unbridled sway, thus filling the world with children that have been forced into existence unwanted and unwelcomed; for children thus born are ushered into life *cursed*; born under the weight of

ignorance and superstition; and how can they meet the demands of an advanced civilization—impossible!

Children born in ignorance will not only perpetuate that same condition, but will also prove a detriment and a menace to the progress of our state and national welfare. If America is to rise, it must look well to the essentials necessary to the laying of a firm and lasting foundation.

EUGENIC SQUIBS

The Greeks would not permit cripples, paupers nor anyone with diseased blood to marry; neither would they allow two persons to be united whose astronomical forecasts were in opposition to each other; thus observing most strictly eugenic laws, they produced a pure type of physical perfection in the human body.

The day will soon dawn when society will consider it a crime for parents to bring forth children indiscriminately.

Intelligence applied to eugenic laws will *rapidly change conditions*. The ancients considered it a crime for children to be born by accident; therefore coming into the world *unwelcomed*. Think of being conceived and born into existence with such a heritage and yet more than nine-tenths are thus brot into the world.

Great and glorious as is motherhood, no sensitive woman wishes that responsibility forced upon her, for if she bears the burden, she is certainly worthy of the blessings that can only come to her thru voluntary motherhood. It is only thru volitional motherhood that the child can obtain a worthy heritage, and thus be assured days of happiness and felicity thru life. May the day be hastened when all the world shall know and accept this "open door" to the redemption of the human race.

It is the shameful abuse of the organs of procreation that has brot shame and disgrace upon the human family. God created all things GOOD and endowed man with intelligence that he might use, not abuse, them.

Mothers have you enlightened your daughters, and thus prepared them to meet the greater responsibilities awaiting them? It is from the lips of mother that daughter is to learn of the laws of life operating thru human nature, that she may be prepared to take up "where mother leaves off."

Since men and women are expected to find their happiness in one another, it is but natural that they should study the nature and characteristics of their opposites. Man should know all about woman and woman all about man. Mutual understanding leads to mutual agreement.

Federation of Nations

Edited by Nellie Wheelwright

DEDICATION OF THE FEDERATOR

*By the Rev. Dr. O. Z. A. Ha'nish,
Los Angeles, Cal., 9 p. m., Thursday, Feb. 7th 1918.*

The occasion was celebrated by a banquet given by Miss Nellie Wheelwright, President of the Society for the Promotion of the Federation of Nations, and Editor and Publisher of the *Federator*, a magazine devoted to the Cause of the Federation of Nations, with headquarters at 910 Third avenue, Los Angeles, California.

Present:

THE REV. DR. OTOMAN ZAR-ADUSHT HA'NISH
MISS NELLIE WHEELWRIGHT
THE REV. DR. GILMAN BEELER
COL. ARTHUR FITZROY GAULT
MR. KURT GRAICHEN
MR. WILLIAM KONRAD SANDBERG
DR. HERMAN M. KULL
MR. BRUNO GROESCHKE
MRS. M. GRAICHEN
MRS. ANNA SANDBERG
DR. BESSIE G. KESTER
MISS ELIZABETH ANA DUESLER

The following blessing was pronounced upon the food by the Rev. Dr. O. Z. A. Ha'nish: "It is with thankfulness in our hearts that we meet here at Cousin Nellie's Communion Table, not only to partake of her hospitality at this banquet so bounteously prepared and served, also that we may bask in the presence of the Light Divine. And may this cord that binds one and all continue to grow to such an extent that thru realization of the True

Light, greater possibilities of unfoldment may develop, leading us on to the path of Eternity. May each and every one continue in the good work revealing the infinite possibilities within. Amen."

The following response was made by President Nellie Wheelwright: "Think what it means to come together as those to whom it has been entrusted to carry out this great Message, this great work, of promoting the Federation of Nations. Our thot is that we may become a Great Family, typifying in ourselves the Family of Nations, each and everyone seeing in himself an important factor towards that end.

All of us know and understand that one alone can never accomplish such a work, or it would have been accomplished, long, long ago. *We* have not taken our places, we might say, and so conditions are as they exist today.

By our uniting, collecting, and federating ourselves, we are eventually to draw together the Twelve Great Tribes of the Aryan White Race into a Family of Nations, directed by the *Big Four* as the cornerstones of a stupendous Human Structure.

This is the occasion upon which we may receive light, counsel and guidance. And, indeed, we are truly grateful we are assembled here tonight.

We shall now let our light of understanding so shine that the very symbols of wisdom, typified by burning candles, vibrate thruout the realms of ether the Thot unto the Promotion of the Federation of Nations, singing softly—Peace, peace of abundance, shower, shower unto all."

Dr. Ha'nish continued: "There will be in the Federator an article: 'Washington's Wonderful Vision of America's Future.' Dr. Gilman Beeler will read it to us before it appears in the first issue of the FEDERATOR to be published February the 22nd, this year."

The repast was then served to the guests and Dr. Beeler read as follows:

WASHINGTON'S WONDERFUL VISION OF AMERICA'S GREAT FUTURE

(Originally published by Wesley Bradshaw, from a reprint in the National Tribune.)

The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then 99 years old and becoming very feeble. But tho so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to look upon once more.

"Let us go into the hall," he said. "I want to tell you an incident of Washington's life, one of which no one alive knows except myself, and, if you live, you will before long see it verified. Mark the prediction. You will see it verified.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah, I have often seen the tears coursing down our dear commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from

God, the interposition of whose Divine Providence brought us safely thru the darkest days of tribulations.

"One day, I remember it well, the chilly winds whistled thru the leafless trees; tho the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance after a preliminary conversation of about half an hour. Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

" 'I do not know whether it is owing to the anxiety of my mind or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising

of her eyes. In this time I felt strange sensations spreading thru me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become useless. Even thot itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor. Gradually the surrounding atmosphere seemed as tho becoming filled with sensations and grew luminous, everything airy and yet more distinct to my sight than before; I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

“‘Presently I heard a voice saying, “Son of the Republic, look and learn.” While at the same time my visitor extended her arm eastwardly and I beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. “Son

of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating, in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some upon Europe. Immediately a cloud rose from these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward until it enveloped America in its murky folds.

"Sharp flashes of lightning gleamed thru it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities, springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, "Son of the Republic, the end of the century cometh, look and learn."

"At this the dark, shadowy angel turned his face southward, and from Africa I saw

an ill-omened specter approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of light, on which was traced the word "Union," bearing the American flag, which he placed between the divided nation and said, "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard.

"And again I heard the mysterious voice saying, "Son of the Republic, look and learn." At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick black clouds that were soon joined into one. And thruout this mass there gleamed a dark red light, by which I saw hordes of armed men, who moved with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld spring up. As my ears listened to the thundering of cannon, clashing of swords, and the shouts and cries

of millions in mortal combat, I again heard the mysterious voice saying, "Son of the Republic, look and learn." When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice:

"While the stars remain and the heavens send down dew upon the earth, so long shall the Union last." And taking from his brow the crown on which blazoned the word "Union," he placed it upon the standard, while the people, kneeling down, said "Amen."

"The scene instantly began to fade, dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, "Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the republic. The most fearful is the third, passing which the whole world united shall not prevail against her. Let every child of the republic learn to live for his God, his land and Union." With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth of progress and destiny of the United States.'

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

After the reading of Washington's Wonderful Vision, the Rev. Dr. O. Z. A. Ha'nish continued:

From this vision we may learn that all great minds see and are called upon to fore-

see. To some it comes in dreams, to others in visions, others get it thru diplomatic knowledge and understanding.

While George Washington was engaged in a *work of liberation* he was at the same time to foresee the calamities, the calamities that are inevitable, just as the present calamity which we are passing thru is a necessity.

A *Transparent Race* cannot rise, the Transparent Race cannot come, a new race cannot separate itself from the former, unless that former race has reached its height. Like all preceding races it must find its place now upon this earth.

For this reason it is the duty of all the Associates and Saints of God to see to it that the White Race gains its station here upon this earth, and develops the gifts, talents, attributes and endowments vested in it.

George Washington lived in comfort and in ease. What could it matter to him whether the rest of the people were mistreated, abused and imposed upon? What could it matter to him whether one foreign element or another ruled the others? With him it was not a question of livelihood. He was comfortably situated; nevertheless, he felt that for his own progress, for his own sake, it was necessary to bring about *freedom, liberation*.

And so it is with us. Sifting it right down

to the present it is nothing to us personally, it does not matter whether in this country or another country, wherever we are we find a home, we establish a home, we find our station; we may be perfectly satisfied with the way we are situated, but that is not the vital point. With all our satisfaction we are greatly *dissatisfied*, not with ourselves, not with our conditions—but we are dissatisfied with the slow progress of the world at large, particularly our Race.

We, too, have our visions. We see the future before us; we recognize designs. We agree that there is a standard of perfection to be gained, which to experience necessitates the exercise of our talents, and with it we must realize that something is to be done, something has to be accomplished. Thus, we have realized that the Coming Race, the Transparent Race, is dependent upon the success of the White Race, which Race is not complete. The White Race, to be a race complete in itself must be *united* for those constituting that race must have the mentality characteristic of that race, settled and affirmed. We know the mentality of the Mongolian Race is settled; that mind cannot be changed. The mind of the *Hindu* is *fixed*, it is *set*, it yields neither the one way nor the other. The same holds true of all the other races. The only mind that is *unsettled*—is the mind of the White Race. No matter of

what nationality the White Man may be, his mind is unsettled.

The White Race has to be emancipated, and *Emancipation* comes thru *Federation*. All nationalities have to come together; they have to become *one family*, and as soon as that has been accomplished then the New Race can evolve, and those who are to constitute the New Race will be separated from the preceding race. The separatists will at once show strong lines of *demarcation*.

We can never mistake a Mongolian, no matter how he may be clothed, how he may be garbed; his appearance will betray him. A Hindu is always a Hindu. Tho he live in London for fifty years, he will always be a Hindu. And that is how it will have to be with the White Man. And when the Transparent Man comes forth, the differences will be just as marked from the *White Man*, as the *White* is from the *Yellow Race*, the *Yellow* from the *Dusk Race*, the *Dusk* from the *Olive-Green*, the *Olive-Green* from the *Brown Race*, the *Brown* from the *Black Race*. The appearance will single out the *Transparent Race*, will separate it from the *White Race*, as the latter is distinguished from all other races. Just as we feel we have nothing in common with the Mongolian, and there is nothing in common with the *Dusk*, we feel toward those who are not of our royal relation. We can deal and associate, we can

work hand in hand with them, live among them, and yet have nothing in common. There is always that strange, almost mysterious demarcation which seems to say: "Thus far, and no further shalt thou go." The feeling is there, tho the appearance may not be strongly marked as yet. In order to progress, to separate ourselves from the White Race, to bring about a completion, we must add our might and set in motion every available power to establish the White Race in its mission as intended by Infinite Designs.

That is our work. We are in a position similar to that of George Washington when he reached a blank wall and he could go no further. If he had failed in his duty, shirked in performing his part, or folded his hands serenely and let somebody else do it, then there would have been no progress in him; he would have remained behind the times, or the Spirit of the Times. He, too, realized that continuity, perpetuity, consciousness that life is everlasting, while the realization of it all depended upon his accomplishments. If he had failed, then he would not only have failed in that one particular thing, but he would fail in assuring unto himself a *conscious future*. If we have *no future*, our life lived is in vain; there is nothing here worth working for.

To accumulate a little of this and of that may satisfy a limited phase within the

processes of evolution, but it does not characterize the truly normal being. To wish, to desire, to want to *possess*, is abnormal. The Indian is normal—at least a normal animal. He is not human, but he is true to his station. He knows not for what purpose he lives, for he sees only the phenomenal; it gladdens his heart, he admires it accordingly; he lives in the *today*. He eats and drinks whenever the demand is made. He is so true that he does not even eat and drink because he desires it, but because nature demands it; consequently he has no choice. It does not matter to him whether his food is served on a plate, a palm leaf, or whether it is thrown at him—since food is simply a necessity. The blanket he wears is a necessity, but he would not even wear that if nature did not impose it on him—he would prefer to be “face all over.” Thus thru the savage we can learn that anything and everything that pertains to desires, wishes and longings is abnormal.

Then there is something else to be considered, since the Indian, the savage, misses his mark in life. We, too, are missing our mark, and even to a greater degree than the Indian, because the savage enjoys the animal side of his nature, while we miss both, the animal as well as the human side. We find ourselves in a state of dissatisfaction, we are struggling for an existence for

self-preservation. The *savage* does not struggle, neither does the Indian, but *we struggle*. Now, then, there is something wrong whenever we are compelled to struggle for an existence. It is *that wrong that must be righted*.

"There is no wrong but that it shall be righted at some time," and *a time will come when that wrong will be righted*. A great wrong has been done to the Aryan or White Race. There is no wrong among the Mongolians; he knows of no wrong, even if wrong were exercised he would not know it. A Chinaman does not see any wrong. He will take his week's savings, for which he has ironed those collars, cuffs and shirts, and he will spend them in a gambling house. He loses all in one night and then starts all over again the next day working hard, until exhausted, he retires on a shelf with his legs hanging over the slats or boards (for he has no full sized bed), and then he gets up and irons again until he collapses. After working for another week, he straightway takes his wage to the gambling house. Again he puts down his money and with one round it is lost. Not a muscle twitches, for he just takes it as a matter of course, and thinks it is predestined for the other fellow to take it from him. He knows that his money has simply changed hands. He knows it took him a week to earn it while the other

man got it in the twinkling of an eye, but he goes to work again thinking perchance he may win next time, that Fate may turn in his favor. On the other hand if the White Man loses a penny he worries, and if a cent is missed in his business he will employ an auditor to discover the discrepancy, he must find that penny. It may cost him \$250, but he must locate that penny—that is *business*. You see that difference between the White Race and the other races. The White Race has been greatly wronged, and that wrong must be righted, which cannot be accomplished unless it becomes united. It is only thru mutual understanding that it is possible to adjust matters, and that is why we have to continue to promote the Federation of Nations. We, ourselves, do not need it, for it is not for us to federate, but *we cannot progress*, we cannot go on, we can do no more unless the Federation is accomplished.

George Washington had to go on. That vision was to show him that he *must* succeed if he had to strain every nerve to get there. And so with us, *we simply have to get there*.

Now, there is one thing that we can do, and that is to impart our well-wishes to this little paper that is to go out. We can impart our blessings to effect that the *Federation of Nations* may be made a fact. We know it will take some time, but even tho it takes

some time before it is accomplished, nevertheless, the way has to be paved. * Without having paved the way it will not be accomplished. It will remain a dream, it will be a beautiful song, a great theme for a poet to write upon, or to produce a scenario.

Somebody has to do the work. In some way the subject matter has to be kept before the world. Thru this little magazine, or pamphlet, whatever we may call it, we propose to voice our heart's longings and ideals. That is all we have to do. George Washington alone could not wield the sword to gain the battles. It is not in our plan that any one of us, or even all of us who wield this two-edged sword of Truth are going to accomplish the work, for it is the world that has to perform its part, its portion, which is the destructive side; as builders we are not expected to tear down the ruins; the toilers are expected to do that. When they get thru, we come with our plans already laid, and promote the building of that structure.

And do you see how it is taking root everywhere? It demonstrates that "Thot is power. Now while the *world* is using its thot upon lines of *destruction*, we must use our minds upon lines of *construction*. As we think constructively, all the more powerful will be the destructive side; and that is our desire, that is our wish that the worldly

shall exercise their powers and their strength to the fullest possible degree, for the quicker they work all the sooner our plans will go into effect. We must never entertain any idea of negotiation whatsoever, for then there might be misunderstanding, and there must be no misunderstanding until everything is leveled to the ground.

Now some of the Saints of God really hoped that the momentum we have just passed thru might turn out favorably, that we *might* come to an understanding that the first part of the prophecy might lead to peace, that we might have peace forever thereafter. Such a thot is very disastrous. It is disastrous, for to the extent that the Saints of God entertain such a thot there has to be additional suffering. Now we must never entertain such hopes. The first part of the prophecy of February 3rd and 4th, respectively, is coming to a culmination; then the second part opens up, the second chapter begins, and that lasts as long as the first; then the third part comes, and then comes the fourth, the adjustment, which requires just the same time.

The diplomats concluded that it would take six years to come to the point of mutual understanding. They admitted that the Adversary, from every standpoint, is so well protected and walled in, that his finesse, his diplomacy, is so well guarded and his array

so evenly divided that it will take six or more years to get at him. This is weakening. We must *never, never admit time*. Our thot must be "*only a little while*."

According to the "Oracle," all the leading nations must be drawn into this controversy; and they are being drawn in now because it is a *World's War*. And, of course, a *World's War* means years and years of struggle, because in a *World's War* there is no such thing as yielding, and it takes years to find a common ground of agreement. When two parties disagree the third can step in and bring about a settlement, but when thirteen people disagree, who is going to step in and settle? When there are two, one tells his side, and the other his, and there is a happy medium upon which they can agree, but when thirteen disagree, there are no two alike. Every one has to tell his story, and thus it take a long time to reach an understanding; all have to wear themselves out. The world is in that state, they *all* have to wear themselves out telling all they know, each and every one exhausting all the knowledge he possesses on *destructive* lines. The White Race, being inventive, must exhaust itself. When the pinnacle of destruction once has been reached then understanding becomes possible.

We know the work that is before *us* and the *world*, and it is a work of necessity.

Whatever we have longed for, we necessarily had to find the means by which to gain it. And so it is with the White Race. It has had its desires, wishes, longings, appetites, and so on, and it must take all the rest with it.

The Race has entered the field of artifice prematurely, before it was able to make use of it, before realizing the value of it. Thus there must be a reckoning. Whatever tactics may be used by one and another has no bearing upon the final issue. The Germans may cut off the ears of the Frenchman, and the Englishman may cut off the ears of the Germans whenever they can—it is tit-for-tat. *We cannot be on either side for we have to be on all sides, and take them all into consideration.* They all deserve a good whipping, so there must be no sympathy; we must not sympathize with any of the Nations, since *ours is the Savior Nation*, the one to step in at the proper moment to raise the White Hand of "*Halt!*" It is a case of justice, simply plain justice, and justice must be meted out. They are all like children, they all have to be whipped into line, and in time they will come to an understanding. And once they come to an understanding, they become valuable to one another.

So it is with the world. It will grow valuable at last, and naturally we will progress with the rest of the world. It will draw the

lines of demarcation to a point of certainty, and then we can go to work with ourselves, but not until the White Race gets settled. Why? Because we are of the White Race; but we do not want to remain with them; we feel that we no longer have things in common with them. One point alone already separates us: the fact that we have *seven meatless days* a week, while they have only one or two at most, and even then they are not honest about it. That one point alone separates us. Then there are other points even more grave, still more serious. We will never be able to entertain the ideas of the White Race, any more than the White Race is able to work hand in hand, or collectively, with the Yellow Race, the Dusk, and the other races down to the Black Race. It is impossible for the White Race to mix and mingle with the Yellow Race; likewise it is impossible for us to mix and mingle with the White Race, only as a means unto certain ends, just as the Yellow Race makes use of the Dusk Race insofar as it is to their advantage. Yet, while socialization is in progress we must, as a people, separate ourselves, otherwise we cannot advance or gain all this life has in store for us. We cannot gain what we would wish in our hearts—not our minds, but our hearts.

“Blest be the tie that binds
Our hearts in royal blood;

The fellowship of kindred minds,
Is like to that of God."

And may the Peace that surpasseth all
the understanding of man come to each and
every soul that constitutes the membership
of the Aryan White Race. This is our wish.
Be it so.

SPONTANEOUS THOT WAVES

The man higher up cannot check the thot
altho he may have the power to bridle the
mouthpiece of a press and keep it from telling
the truth about things the people are entitled
to know.

At last we are to have a budget like other
nations enjoying constitutional government.

Even an Executive can withhold his report
if he feels so disposed.

Constructive thot travels slower because it
has to carry its own weight.

To federate means to agree upon terms
protecting one another.

A Federation of Nations is a guarantee
to free trade and with it just exchange.

If the wage does not keep in step with
the rise in commodities then it matters little
how big the wage.

Economy must begin where there is plenty,
for where there is nothing there is nothing
to economize with.

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MAZDAZNAN

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SELF-DIAGNOSIS

The spiritually based has the advantage of applying itself readily to either the material or the intellectual. It is the bridge that connects the two shores of mentality. Here are to be found our reformers, venturers, speculators, leaders, poets, statesmen, diplomats, promoters, artists, musicians, sculptors, militarists, playwrights, agitators, inventors, and the willing toilers of field, factory and the industrial branches in general.

When intellectually first inclined then clerical lines are at first followed, eventually entering fields of financial operations.

The moral and ethical code fluctuates according to the index of intellect or the degree of correspondence with the second inclina-

tion.

The *spiritual-material* type expects to gain worldly possessions thru force or by prayer. They make good schemers, but poor promoters. They enjoy a healthy imagination, but are apt to become impatient, and, consequently, stand in the way of fortune that would otherwise be theirs. They quickly and readily adapt themselves to conditions, and are apt pupils on lines dealing with the substantial, altho they are ever ready to make suggestions, and believe in improving upon things for the sake of comfort which they delight in but seldom get. They love good things to eat, not because they are wholesome, but because it makes them feel rich and gives them pain. They believe in eating for the sake of sociability. For this reason, they impose upon their inclinations, which impositions suggest symptomatic troubles, real to their spiritual base and their imagination. They are the best type to reason with on metaphysics and mental healing, for if there is anything they dread it is discomfort and the use of remedial agents that would require regime, method or attention.

Their troubles all arise from the generative side which is either neglected or abused excessively. Lack of generation soon reflects upon the digestives, calling forth symptomatic troubles. Altho they complain about their liver, kidneys, stomach and spleen, or even

their heart and lungs, we should bear in mind the fact that those troubles are symptoms, reflexes, affectations. Their troubles will be glandular, prostatic, nervousness, palsey, apoplexy, membranous troubles, bacillary complications, impotency. Cancers, tumors, fibroids, are suggestive, but like skin eruptions, come and go. Tubercular troubles are transcient, while consumption is reflective, confined to the intestines. Attention to the generative functions suffices to remove all symptomic troubles.

The spiritual-*intellectual* is in principle the same as the spiritual-material. He has the same desires and ambitions; agrees in the transcendental and visionary, but differs widely as to methods and application. This type takes to the occult, mythical and mystical like fish to water, and proposes to explain visions, dreams, and the procession of stars in a scientific manner. All their knowledge carries the stamp of positiveness. They believe in ready references, and love to quote authors, history, and the papers. If "it is written," then all doubt is removed. A testimony is a fact to them, if beyond all comprehension. They know there are things on earth and in heaven no man has yet fathomed. Once they get an idea, they stick to it like a woodtick to sweet skin. What they do not know is because it is not worthy of the application of their intellect. They are very

slow in their decisions and deal largely with assumption, hypothesis, theories, and "unfinished ideas"—great and untiring investigators, and ever ready to entertain doubt and scruples. The lofty, transcendental, and idealistic appeals to them. Here we find the starhoppers, transmigrationists, reincarnationists, illusionists, soul peddlers, astronomers, historians, and jurists as well. They are either religiously dogmatic, or they beg to differ and run along lines all their own. They are great supporters of mediums, psychological phenomena, also along lines of ecclesiastical reforms. To them of all the creations on earth, man is the most plastic, and they believe in measures of making gods of men, and turning hell into heaven, altho in the majority of cases, they find it difficult to turn a monkey into man as Darwin would, notwithstanding upon all sides they see most realistically men make monkeys of themselves.

The spiritual base is in the lead the world over and counts the greatest number, be it the White race, the Mongolian or Yellow, the Dusk or Hindu, the Malayan or Olive Green, the Brown or Acsatonian, the Black or Moorish.

All forms of worship, ritualism, symbolism, religious schools, dogmatic laws, social etiquette have their origin or promotion among the spiritual-intellectual type. It is well to

give more thot to the index of inclinations in the *spiritually* based, as here we may meet with the most pleasant surprises that will assist the sociologic student in grasping the situation in the world at large, and thus realize more fully how helpless all the means devised and utterly resultless the best of efforts to reform humankind. The failures of saviors will resolve themselves into what Timothy said: "But the woman being deceived was in the transgression, notwithstanding, she shall bring *salvation by child-bearing, if continued in holiness.*" The knowledge of eugenics solves all problems.

FIRESIDE CHATS

A blaze or a radiator after all is by no means a mean thing to have, even tho the days be bright and cheery.

The calamity howlers are still with us and round about us. Step aside, so they may go clear thru to —.

The song has it that "God knows the bitter weary ways." Maybe so, but is that all He knows?

This life is beautiful, still there are many who devise ways and means to corrupt the beautiful, but we ought not bother.

It is no laughing matter, but "the worst is yet to come."

Unrest will continue in the world at large as long as class-consciousness remains the ruling factor.

What the world generally terms patience is in reality mulishness. Were it not so, then the toiler would not only claim, but get, his own.

There are some who believe that "half a loaf is better than no bread," still there are others who want to grab the hand that offers them a finger.

Strangers are interested in you in so far as they may profit by you, while friends grow envious and seek to humble you by the scepter of their malice.

The days of harboring angels unawares are so far removed that one may as well forget it and close up the boarding house.

The greater the attempt to keep church and state apart, the sooner they weld together.

The days of monarchy may be over, still imperialism is strongly felt in all the four directions of terra firma.

The star of Bethlehem again is rising, but how many are as wise as the proverbial wise men of the far East?

Tho living in the Advent, or time of great expectation, there is no telling what surprise is to be sprung next upon this world.

Polly Stein, or Palestine, has good reason to rejoice now that it enjoys the protection of the nations, for the bakshish will flow into the coffers of Jeru-sell'm like the Peter's Pence to Rome—"Glory to God in the highest."

There is "Peace on earth" in some nook or corner, while "good will to man" is rooted out thru intimidation.

The Balkan states are still balkin! It's no wonder, for they know less now as to tribal relation than they did before.

The Peace delegates have gone home with opinions all their own, awaiting the proper time and season to burst into bloom—er rang!

With mutual understanding between ourselves and the rest of our kind, we shall enjoy preparedness and grow into efficiency to make short business of invasions.

Praise God from whom all blessings flow:
Militarism had to go,
Universal training takes its place;
With fleet on sea and air to race.

The crowns have fallen to the earth
To newer feudal class gave birth,
While masses—asses ever be—
Shout: "Eats and feed mean liberty."

"Glory to God," our angels sing,
"Peace be on earth"—death has no sting!
"Good will to man" thru ages wrought,
For blood and money still are bought.

Season Hints

December breezes and wet or misty weather with light or heavy snow falls in the mountains and some valleys.

It is the month of slight colds, coughs, and rise of an old catarrh. No part of the country is immune from catarrh germs. If it is not nasal or throat catarrh, it is stomach catarrh.

Dry feet and dry underwear are essential to good health, all else being equal, which means that you are not to indulge in liquid foods. Use solids, chew them, masticate them, salivate them and let your eating be slow and easy.

There are still a few persimmons and pomegranates left; also a lot of grapes, which, when used in small quantities, will give the desired effect.

Lettuce may be had all the year round, while endive and celery are now plentiful; also spinach. With these, a very nice salad may be prepared.

Whenever food disagrees, take the white of an egg beaten into froth.

Pineapples are high priced; still in cases of influenza, fevers, nervous debility, and digestive disorders, a slice of pineapple before meals will be better than all the pharmaceutic compounds or tonics.

Cold slaw and Bermuda onions served on lettuce will make good salad, using mayonnaise or French dressing.

Beets, carrots and turnips with small quantities of artichokes, tubers, finely grated, will make salad fillers, and served on lettuce with parsley trimming will prove a delicious salad.

Salads are practically the main dish to constitute a lunch. A breadstick or matzos, pilot bread, or a muffin will suffice.

Grated apples served on toast or with a raw cereal also make a wholesome meal.

A variety of dumplings can be made from potatoes, boiled or raw, adding just enuf flour to hold together. With a gravy quite an entrée dish can thus be made.

No matter what your malady, abstain from food for several days and use juices of tropical fruits or salad stuffs out of season.

Bottled grape juices used in small quantities may do some good, but the juice of fresh grapes is to be preferred in cases of invalidism.

Milk and butter should be discarded, unless they be used in cooking or baking.

Cream and ripe cheese are permitted from time to time, but only in baking.

The English hot house grape and a mango-fruit will always tone up the system sufficiently to direct farther orders.

Pastry is by no means to be indulged in as a dessert, but rather have same constitute a meal in itself, if good health is to be enjoyed.

Less bathing and more rubbing, stretching and rigorous exercise are advisable. When exercising to a point of perspiration, be sure to take a hot bath.

Whenever you take up a treatment, you not only have to change your diet, but cut down the amount to less than one-third the quantity in weight usually consumed.

A good eye wash consists of one drop of menphor to one-half tumblerful of warm water.

Nostrils should be washed out frequently during winter by snuffing up warm salted water, also a solution of borax.

One tumblerful of flaxseed lemonade every three hours will eliminate colds, coughs, and membraneous troubles.

Frequent hot water applications and hot water washes will prove the best and safest remedy in cuts, wounds, burns, ulcers, sores, etc. After a thoro wash, brush over the parts any kind of oil that is handy, and apply corn-starch.

Instead of cereals or breadstuffs, invalids should use tapioca, arrowroot, banana flour, taroroot (taroena) and rice. Many dainty dishes will result after a little experimenting. Cream and honey, syrup, molasses, maple sugar will add to taste and nourishment.

The season of festivities is upon us and deviations from the narrow path are permitted as long as the scientific side of life is borne in mind.

Wholesome cakes, like sponge cakes, sunshine and pound cakes, ginger and honey cakes, plum pudding and tarts will add to the delight of the young ones.

If we used sweets after meals and in very moderate quantities, there would never be any serious results to be recorded. Some temperaments need a greater amount of saccharine than others. The *need* should be supplied, but an *habitual desire* must be curbed.

Zarathushtra said that there are ten thousand herbs with healing in their fibers, but that blessed is he who lives by divine guid-

ance, for then there will be no disease calling for experiments with remedies.

Above all things, never take to heart anything the world is swayed by, and you shall relish your simple meal with thanksgiving.

JUST LIVE TODAY

Think of today,
Today is life.
Do not delay
But daily pray
For end of strife.

The life of life
Lies in today.
Scorn yesterday
That bred dismay
And dreams of strife.

Visions of hope
Or bliss of growth
With time must cope.
While in this life
This day ends strife.

Splendor of life,
What happiness!
Variety,
Reality,
Are balms of life.

Live for today.
In yesterday
Tomorrow's hope
Reveals the scope
Of life this day.

Brief is a dream
And visions less;
Shun every mess.
For happiness
Just live today.

—*Otoman Zar-Adusht Ha'nish.*

It is quite probable that some of us have cultivated the mind and trained the heart, instead of cultivating the heart and training the mind. It does make quite a difference when it comes to applying ourselves thereafter.



Sermonettes

Man is the crown of creation, and, as such, has power to control everything for his own good. The plastic side is his, and he may turn earth into heaven.

Not the prayer "Thy kingdom come" will make our earth a heaven, but the things accomplished, the things introduced by man toward that state shall make prayers a fact. We are to hold before us that it avails us nothing if we do not materialize that thot: "Thy kingdom come."

The majority of mankind expect God to attend to their dirty work, while they fold their hands serenely and wait for sponge cake. Men of that type are holy spongers.

War is a "holy terror," but peace is by no means holy.

The man who expects better days generally reaches Mt. Pleasant with all the view cut off, except—Eternity.

Whenever one receives the call he receives, like Samuel, a better paying job.

Even preachers have to turn with the change of the seasons, if they expect to remain popular.

Job lost everything in the country so as to make him move to the city where the opportunities were far greater to get sure crops and enjoy big harvests.

By making concessions we gain the scruples of others and lose a goodly portion of our own.

The eyes of the world are upon mammon.

Man believes in God, because he never has to prove anything by Him.

The devil is a most convenient fellow to have around when anything goes wrong.

If God gives riches to whomsoever He pleases, then the circle of His favorites is rather small, and it may be well for some of us to try and get into His friendship or gain the confidence of His chosen ones.

The air is filled with song and music, but how many are there to enjoy it?

Some teach self-control; others birth control, and neither knows what it is all about.
—Ruat coelum!

CHRISTMAS

The season looked forward to in great anticipation is upon us, and the young as well as those advanced in years are busy scheming how they may best serve their beloved ones in showing their love and appreciation. To surprise one another pleasantly seems to be the first incentive unto love, and its proof. "For God so loved this lowly world that unto it He gave His only begotten son, humanity to save," thus reads the Maronite version. After all, it was *love* for the world that induced Him to send His thot wave of Love unto incarnation, as have incarnated many of the attributes by which the Highest Intelligence is known to the mind of man.

Referring to Our Blessed Savior as the incarnation of Love, we do not place him into the Christmas season as to the time of His nativity. True, it matters little to Him and should not matter much to us, as a birthday after all is simply for the purpose of recapitulation.

That Christmas is not the day of the Birth of Jesus, the church had to concede. It has never been denied, altho persistently taught, as many more willful errors that help to curtail the truth. The reason the church fixed Christmas as the day of Our Savior's nativity is because it desired to hold the converts it


had gained by the sword and by means of intrigue. The red-letter days of gentilism were retained that, with greater ease, the calendar saints may take the places of mythological gods and goddesses.

Biblical writers conclude: "It does not appear that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May, others in January. It is, nevertheless, certain that the 25th of December cannot be the nativity of the Savior."

Such is the admission, and yet on we will go describing the angel's song at Tabor's Heights and Shepherd's carols in Judea's vale. To forget it, is well; still we need to know the details of beliefs once made essential unto our salvation and now found wanting, that with joy in our heart, we may cast aside all scruples and realize more fully that in the spiritual *time* knows but *Eternity*. It is in that sense, then, that we may conscientiously celebrate Christmas, and consider it to be the season when

"Unto *us*, a child is born,
Unto *us* a Savior is given,
O, how wonderful,
And He, even He,
A counsellor unto freedom."





Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

A door to which I failed to find the key,
Keeps locked the Secrets of Eternity.
Behind the veil they talked of thee and me—
But rent in twain that veil—ah, where
are we?

* *

Again I compassed sea and land, to see
If I could fathom God's Divine Decree.
I scanned the Heavens, and their many signs,
Still all of it in vain—I found no key.

* *

Then to the rolling Heav'n I lifted up
My hands and cried: "Let find it me, Oh,
Hope!
Thou art in me! Thy lamp let guide me
right,"
But words behind the veil I heard: "No
Hope!"

* *

I saw the door, void of a lock and key,
A curtain veiled—in great perplexity.
Methinks I overhear some whisper near:
“The Mother is the door and has the key.”

* *

I put my lips to Wine-Cup's lips, and yearned
To ascertain the length of Life—and burned
To know the Secret. But, alas! I heard:
“Do drink! for none, once dead, has yet re-
turned.”

* *

Up There, in God's Abode, reigns Azrael,
Who holds for ev'ry mortal of this dale
The hidden Cup of Death. Don't shrink,
but drink,
When you 'shall see that Cup brought to
your cell.

* *

It is opprobrious that flesh and bone
Should dwell a cripple on this earthly zone,
When ev'ry soul once stripp'd of this clay-
house
Can fly and soar about the Heav'nly Throne.

* *

If human heart would know Life's Secret
here,
By knowing Death, it would God's Secret
hear.
But as you nothing know, when with yourself,
Will *then* you *know*, when passed from self—
my dear!

* *

"To be" or "Not to be"—for that I do not
care;
Of "ups and downs"—I never shall despair.
For me it's best to drink my daily Wine,
And dream my life away in visions fair.

* *

Submit thy reck'ning to the Heav'nly Fate
And Wheel! Let Heavens seven be, or eight!
Why should you fret about the Past and That
To Come! Contented be with thy Today!

* *

(To be Continued in Next Issue)

Life is strenuous these days when we take
our task seriously, and tho at best we ac-
complish but little we at least prove that
endurance is quite sufficient for all demands.

Systematic Thought

By Zarlinana Marvin

Principles

We use the word *principle* as a basis upon which to declare a truth. Terms are of little value except when dealing with facts. This subject cannot be considered wholly analytical but partially synthetical since it partakes of the nature of both.

We will now take up the study of the first twelve male and twelve female elements of mind in their logical order as the governing motives of this organized body of male and female manifestation commonly called man.

Since a state is a collectivity of individuals and the nation a collectivity of states controlled and governed by those vested with authority, as law-makers and law executors; the same applies to the individual, whether it be the Court of Honor of the Ancients, the Synedrion of the Greeks, the Sanhedrim of the Jews, the Synod of Ecclesiasticism, the Syndicate of Capitalists to the Senate of a Republican form of Government; there is sufficient resemblance in all to trace their root of derivation.

The ancient Persians taught that the thir-

ty-one pairs of nerves branching out from the spine correspond to the days of the lunar month, but that three pairs were superior, acting as judges over the other twenty-eight pairs and that each pair had its presiding deity or deities who influenced one particular pair of nerves.

The Zoroastrians called these Anneshaspends which also formed the basis of the study of Astrology as applied to man from a zodiacal standpoint.

The Divine, having a seat in the inner chamber of the heart, the Soul transmits to the developed harmonious mind, the Divine Will, which in turn transmits it to the three elementary departments, namely, Emotional, Intellectual and Volitional. These execute according to the power of the Intellectual will which might be termed the president, whose agent is Thot.

The scriptures are for the most part, capable of being divided into four classes. The first is Historical, the second Tropological (figurative), the third is Allegorical, the fourth Anagogical (with a Spiritual significance), and depends upon the degree of Spiritual discernment, not attainable by study and research, but by divine illumination, resulting from purification by fasting, prayer, concentration, and various other means as understood and applied by the Ancients. To this last class belong the Revelations of St. John

which have ever remained a riddle to those not versed in occult science and who seek a literal rather than spiritual interpretation of the scriptures. Having turned their backs upon symbolism, they have no means of finding the key to the truth.

John, in his description of the "four creatures" before the throne of God, was giving his version in a language familiar to the highest evolved of Aryan race, of which the Zend people were the oldest. When consciousness is reached by means of self-development, there are points of similarity in all, but the terms used in description are governed by time, environment, education, etc. Just as strangers approaching a city by the same route, would record their impressions differently, still certain objects would stand out so plainly as not to escape the notice of any one of them, and this would establish the fact that they had really all approached it and seen the city from the same viewpoint, and also the fact that out of the mouth of many witnesses, truth is established.

Now for "the four living creatures" which John saw. They correspond to body, mind, soul and spirit. He symbolized them by calling them a lion, a calf, a man and an eagle.

The *lion* meant courage, because it had been called the hearth stone of God, and was considered particularly favored in the male line of descent. Jacob, in blessing Judah, his

first born, called him "the lion of the tribe."

The second creature is called a *calf*, because of its relation to sacrifice and on account of its tendency to emotionalism, both feminine qualities. What he really meant was *mind*, the seat of consciousness in the physical realm depending upon the body for its strength and support.

The *soul* he saw as a man, not the physical man; his highest concept of perfection was the divine ego executing the laws emanating from "the throne of God."

For want of a better term the all-permeating Spirit is called a flying *eagle*. It soared the highest and retained its breath the longest. The prophet, Ezekial, used the same names in recording his divine revelation.

Deducting these four living creatures from the twenty-eight and making them judges and law-givers, there remained the four and twenty elders, which really constitute the twelve pairs of male and female elements of mind before "the throne of God" in every individual. These are the law-makers and law executors over the other elements of mind not under consideration except as governed factors, however important they may be. These four: body, mind, soul and spirit, he saw as having unlimited power to rise and to see, therefore, he said that "each had six pairs of wings" and "eyes within and eyes without" and that their works form a continuous chain

of many links. Now let us consider these twelve male and female principles which unite to create these laws that shall govern the perfected individual.

| MALE | FEMALE |
|-----------------|----------------|
| Wisdom | Love |
| Reason | Intuition |
| Judgment | Mercy |
| Execution | Obedience |
| Construction | Cohesion |
| Pliability | Subtility |
| Power | Faith |
| Acquisitiveness | Charity |
| Idealism | Adoration |
| Consciousness | Individuality |
| Equalization | Correspondence |
| Mastery | Perfection |

The first two elements, Wisdom and Love, are conceded by all to be foremost, constituting the attributes of what we consider Father, Mother, God. When united they bring forth life and understanding in the realm of mind creation as the highest expression of Universal Law. "Light," by an obscure author of long ago, beautifully expresses this thot.

From the quickened womb of the primal gloom,

The sun rolled black and bare,
Love wove him a vest for his Ethiope breast,
Of the threads of her golden hair.

Then God spake the word all the Universe
heard,
Know all that I am the sire,
For all that you see was begotten by me,
I am the creative fire.

Within the heart is the whole and the part,
The naught and the one that unite,
The word in the flame that expresses the
name
Of Wisdom and Love—it is Light.

The object of the highest teaching in the world is a perfect balancement of the governing principles so that when the tenth and eleventh senses come in operation, the veil may be lifted and all things appear as they really are. If there is not proper generation and distribution of electrism, the blood also being contaminated, the negative brain cells become overheated and are forced open, as the lid of a kettle is lifted by boiling water, and man sees only the destructive side of past, present and future. While on the other hand, those who have their positive brain cells opened thru the purifying process of body, mind, soul and spirit, the abnormal conditions disappear.

The Ancients regarded the serpent on account of its silence as expressing the male attribute of wisdom and, consequently, able to impart knowledge. Eve, having developed fastest in the realm of mind by means of *Kundalini*, or her own soul, was informed of

the possibilities of a race, and her informant was termed the "Light Bearer, Son of the Morning."

The first step in the object of life is Creation, the second Expression, the third Experience and the fourth Inclusion. The second pair of elements are Reason and Intuition. Reason is a male principle and Intuition a female, therefore, they should work hand in hand. There again, Intuition is a domination of the ego over the mind and more rapid results are obtained than by the process of reasoning. In order to safeguard herself and her offspring from danger, the feminine has cultivated this attribute in herself from time immemorial, and we find it even in the animal kingdom which, in its advanced stages, associating with man, and partaking to a limited degree of his endowments, or faculties, is not wholly devoid of reason. But as man advances and acquires knowledge thru the medium of controlled breath, he loses these sharp lines of demarcation, and at last the point of equalization is reached among these "four and twenty elders."

The third pair are Judgment and Mercy. Judgment is a strong male principle. Jesus warned his disciples against its excessive use. Mercy is the chosen child of love whom we are led to look upon as endowed with all heavenly virtues. Woman being by nature the moulder and educator of the race, Mercy

becomes a saving attribute, well fitted to unite with Judgment.

The Ancients regarded all these governing principles as being themselves amenable to planetary conditions, whereas, in the case of war, Justice might entirely lose sight of Mercy and become injustice. Therefore, the Astrologers looked to the planetary conditions as a means of ascertaining the duration of time and the condition of a patient largely by the temperature.

They also pointed out the fact that in the ethereal realms were thot forms, grouped about these war zones calculated to either create or diminish the disturbances according to the balance of power of the contending forces for good and evil. The prophet, Elijah, substantiated his faith in these "hosts of heaven" as he went calmly about his morning ablutions, while his frantic servant, Elisha, informed him that a great army was encamped about the city. Elijah simply breathed a prayer that Elisha's eyes might be opened to see the invisible hosts holding the enemy in check, assuring him that "they that be with us are more than those that be with them."

There are five reasons upon which excuse for war is based. They are: Conquest, Liberty, Exploration, Religion and Protection. The female principles of mind may be regarded as most actively engaged in the last

two mentioned, Religion (Relation), and Protection. The women of history, almost without exception, engaging in warfare, were in these last two classes.

The much-talked-of Joan of Arc led an army to protect the little Dauphin and placed him on the throne of France. We have but to watch a little boy and girl at play to see that if she cannot hide her doll to prevent him from destroying it, unless she be an exceptional child, will turn and give fight. Thus she calls into power a male attribute not belonging to the body of law-makers, namely, combativeness.

When it comes to a war of wits, the male and female are quite equally divided, but in the political, woman's powers have been restricted by man, thus forcing her to give vent to her excess activity in the social arena. Personal interests in the home compel her to be a peacemaker, but that does not indicate preponderance of good will, simply making a virtue of necessity. In matters of diplomacy and intrigue, even when executed by man, his feminine qualities are exercised more than the masculine.

Execution and Obedience are the next. Here again strength forms and enforces obedience, and in order to maintain this balance of power and further enslave the individual, compels obedience to man-made dogmas and creeds. The masculine has fallen to this as

well as the feminine, and has become entangled in the chains of its own forging. To lead both out, it requires one who has reached perfection in the twelve senses and equalized the twenty-four law-makers. Such a one was Jesus, therefore, it is not strange that the world marveled at his feminine qualities.

Humility has ever been one of the earmarks of a master, and obedience belongs to the truly great.

The fifth pair, Construction and Cohesion, are of vital importance in their far-reaching effect upon manifestation, therefore, at this advanced stage of Evolution, it is not strange to find the balancement so far perfected. In the building of homes, perpetuation of the race, the moulding and shaping of destinies of peoples and nations, their interests are identical. The male might be considered as the frame work, the brick and the stone, and the female as the mortar, rods and bolts, making the structure permanent.

The principles carried out by great corporations, to give strength and durability to an enterprise, is purely feminine, but in execution is masculine, on account of the balance of power. A man may have inherited his millions, but it will require more tact on the part of the woman who marries him and his fortune, to hold them, than it will for the woman who married a man who afterward acquired wealth, for he understands the value of co-

hesion, both in the home and finance. This power of Cohesion, when given the reigns of government, as exemplified by some of the great Queens of history, whose luster time cannot dim, and whose virtues, ambitions and that elusive quality, called personality, have given rise to a new creation, as it were, of Science, Literature and Discovery, called an "age" for want of a better term.

This leads us to contemplate the blessings to humanity when the feminine becomes an equal factor. It is not within the province of this article to discuss why Pliability and Subtlety retain their place in the Synhedrion. They have been rocked in the cradle of comedy, fanned to a flame on the altar of tragedy, nursed in the bosoms of peasants and kings alike, overthrown dynasties and uprooted nations, strewing their wrecks over land and sea. It is to be hoped that the new civilization will, in time, supplant them with courage and honor.

The next pair is Power and Faith. Power speaks with authority, while Faith keeps still and knows.

Caesar has been considered the embodiment of power, lacking the element of faith. "The foremost man in this world" is what Shakespeare calls him in his tragedy. Caesar's ambition to rule the world was so forcefully backed up with his strong personality as to deceive the people for a time, as did the

piety of Mary, Queen of Scots, until they lost their hold upon the people and both met the fate of all those who over-estimate their hold upon humanity, or who have become drunken with power, as Alexander and Napoleon before drinking the dregs in their cup.

The next two principles are Acquisitiveness and Charity. They do great credit to the individual and aid in establishing habits of industry in the mind while exercising kindness and charity toward all. These are they that create confidence in the world of finance, politics, science and religion, thereby establishing a sound basis for further advancement.

The ninth pair is Idealism and Adoration. They are the law-makers governing the conduct of Poets, Artists and Reformers, and give their thots expression. The male attribute of Idealism has made man the greater poet and composer, while Adoration has made of women, Saints and Serfs.

Consciousness and Individuality come next. They correspond to the tenth sense of Spiritual Discernment, standing side by side, the one and naught count ten, and for the first time the individual begins to understand and appreciates the value of these and the other senses, composing the Holy synod in this realm of mind, and thus they reach the eleventh pair—Equalization and Correspondence. They here reach their greatest point of simi-

larity and conditions, forcing woman outside the home, widening her field of usefulness. She even imitates the opposite sex in dress and manner. Women having been excluded from certain fields of usefulness, they seek to camouflage to be judged by attainment and demonstration. It is not that the mind of woman cannot invent, but like the monkey that on becoming a chimpanzee lost its tail because it could not use it, so, during centuries of wrong thots entertained concerning the real objects of life in expression and experience growth has been retarded; but by means of developed senses, the twelfth and last are reached, which are Mastery and Perfection, the goal of all right-thinking minds controlled by Divine Intelligence. Their position is reversed and, according to scripture, "The last shall be first," and thus they read Perfection and Mastery, Love and Wisdom. These two pairs constitute the Alpha and Omega, embodying inclusion, the final object of Life—Manifestation.

—Finis—

Would it not be well for some agitator on "Birth Control and Race-regeneration" to impart a few hints as to the *source* and *cause* of all the misery inflicted upon the helpless?

Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

THE RIGHT TO KNOW

It is the right of every soul to be well-born.

The Thot of Race-regeneration is being agitated the world over as never before. Noble men and women are wielding the pen with might and main born of high endeavor. This is the one encouraging feature in present-day events. It is a most worthy project, and ultimately will bear fruit, revealing the fact that the promulgation of this thot is at one with the all-powerful leaven which is working so stupendously to leaven the whole.

As a stream does not rise above its source, so children cannot be superior to their parents. Men and women expecting to become fathers and mothers should have all the knowledge attainable along the lines of reproduction. They should know that in order to produce perfect beings they must themselves be perfect. Having realized their fondest hopes, they will turn their attention toward the rearing of their children intelligently, imparting proper and judicious knowledge regarding life and its variations



in manifestation, beginning with the tiny seed, following its miraculous growth and development into a fully matured human being.

As it is the right of every child to be well-born, so it is also their right after being thus born to be judiciously taught everything about life and nature, that thus shielded and guided their unwary feet may, from the very first, be lead in the path of wisdom and understanding. Naturally, a child well-born, will require a very little training; being born of *good behavior*, it will walk in the light of wisdom from the very beginning, thus avoiding the wrongs accruing from ignorant and immoral conduct.

Parents cannot escape the responsibility of enlightening their sons and daughters upon matters of a sacred and delicate nature. Think of parents permitting their own offspring to grow from childhood into manhood and womanhood without informing them of nature's laws and operations. Who is to reveal to our boys and girls all the things essential to a knowledge of themselves if father and mother do not impart it?

Failure on the part of parents to do their duty in this regard has caused the ruination of hundreds of thousands of lives. Every child may be taught the constructive power of good thot. Bad thots, impure or pernicious

thinking, breed disastrous results, from which habits are formed that lead to misery, disease and premature death. Every boy and girl should know all about their own physiognomy and should receive such knowledge from those whose right it is to give it—father and mother.

EUGENIC SQUIBS

Boys need to know all about boys and girls need to know about girls; after boys understand themselves, then they need to study and learn all there is to know about girls; likewise girls, after learning all there is to know about girls, should study the physiognomy, nature and characteristics of boys; thus knowing themselves, they will more readily understand one another.

When will our executives exercise foresight and insight with sufficient understanding to provide ways and means for the betterment of the race? Not that one is anxious that laws and statutes should be made to control or curtail thru mechanical or materialistic measures the liberty and freedom of mankind, but their utter lack of thought and consideration is most obvious at this time when a whole world is being stirred by the great work of *race regeneration*.

A DUTY

There are many phases of development embraced in the higher education of woman, and among the most vital of all is the knowledge and study of dietetics, food values, their chemical action upon the body and the ability of choosing and making the proper selections necessary to build constructively the tissues or walls of the spirit.

The body is the only instrument thru which the higher intelligence may express. Another essential may also be emphasized, i. e., the study of the temperament and characteristics of each child, thereby being enabled to choose the proper diet suitable to the various temperaments and basic principles as embodied in every human being.

God, the Good Spirit, will not dwell in unclean tabernacles; hence the greatest need is to cleanse, purify and construct such temples as shall please His Sovereign Majesty to honor and bless with His Supreme Presence. "Know ye not that ye are the Temples of the *living* God?" Then, how reasonable, how logical, that woman should make this study the one important factor in her present vocation, and thereby learn how she may attract unto herself and hers such blessings as shall impart *health, happiness and prosperity.*

ROSARY

Altho man and woman are united in bonds of wedlock, they are expected to have evolved above and beyond the state of bondage—the thot of *possession* which ever bears the stamp of enslavement, breeding fear, envy, jealousy. It is only thru the exercise of faith and confidence in one another that a state of harmony is created of sufficient power to promote *perfect happiness* in the home.

As woman enters her true sphere may she realize the significance of encircling herself with the “veil of enchantment.” The charm of nature lies in her veils of many hues; the greater the distance the more transcending her beauty.

To be convinced of the *right* is all that is needed to inspire action. Therefore any act inspired by righteousness will bear its own fruit and there is no need for coercion; no need to beg and implore others to take a position with us.

The children of the Lord do not look to the world for recognition, nor do they expect justice from those who sit in places of authority; for how can a world give that which it does not possess, hence the scriptures say, “Cursed is the man that trusteth in the arm of flesh.”

There are three factors that control mankind: animal, moral, intellectual. To know

which one of the three governs our own individuality would be to have found nature's mystic key that unlocks the door of the Temple in which is held the Lord's treasure-box.

THE TWO MOST IMPORTANT FACTORS

in the improvement of the race are found in a correct dietary; i. e., the right kind of food properly combined, and children born in *wise* and holy wedlock.

We dare to make the assertion that at the present time, the majority of children are accidents. Owing to this, we cannot expect those so born to be normal, healthy and strong.

If children are to be healthy, strong and normally developed, the expectant mother should have desired the child. She must fully understand all laws of procreation, and she should make every effort to be healthy and strong and to do only those things, and eat only such food, as will assure her an offspring of which she may well be proud.

The child born right, from healthy, normal parents, who understand and *obey* dietary and sex laws, *cannot help being healthy, strong, virile and normal.* Then weakness and feeble-mindedness would be impossible.

—“*Higher Race Development.*”

HOME TALK

What? A Home Talk? We have not had a Home Talk for some time. True! But circumstances alter cases and business always goes before pleasure. And furthermore, Saints of Mazda and Associates of the Divine Household have far better means of communication than the children of the earth, altho the latter, in recognizing laws of nature, are able to avail themselves of the mechanical appliances which lead to higher and more modern achievements.

Thus we have remained in direct communication, free from the unpleasant experiences so often blamed on short circuit or crossed wires.

Our movements have been in accordance with design and we have had delight and pleasure in dispensing the most glorious Message of Emancipation.

In the midst of great unrest and feverish tendencies leading to turmoil and uncertainties there are many who have retained their first estate of poise, while others entertain desires conducive to information, seeking to remember their trust entrusted unto them, thereby growing conscious of the surer way in investing talent. The Elect and Saints of Time and Eternity are dispersed unto every quarter of the globe and by the sign of recognition they are discovered, irrespective

of the labels of distortion imposed upon them by creeds, denominations, rituals and cults. Manhood and womanhood will continue to stand out as prominently as the bloom revealing the classes of man-vegetation. True, the majority are bound by traditions which have fastened upon them as completely as the memory of the chain by a watch dog who, once released from further duties, continues to run about in the same groove created when chained; altho now he has been given freedom and no longer wears the collar of slavery about his neck. Thus many men and women, tho free, do not realize the possibilities beyond the groove once created by them thru circumstances.

We sing: "Free from the law, oh, happy condition," and at the same time remain within limitations. But such is the lot of illiterates whose education creates new devices of cunningness unto slavery.

Wherever we have turned our feet we have come in contact with the few that seek the real and true dominion of heaven with its consciousness thrown into the bargain, thus demonstrating the fact that all things are added, be they the things of the spirit or those of a terrestrial nature.

The work of Emancipation keeps step with the appalling work of destructiveness. The latter has its preference in the world because such is within the designs of man.

The chaotic state now evident in the world paves the way unto future results. The process of mental and social ferment is by no means pleasant. Yet, "What man soweth that he shall also reap." When the harvest of wild oats and thistles and briers is over, and we realize all our ignorance, we shall be ready to turn from man-made laws and man-made tactics and cling to first principles as did the prodigal son who returned to the father's house, where there is plenty.

Everywhere thruout the East, where we have spent many months in public work, and many more months thruout the central states, the south and the west, the great success evidenced gives encouragement unto greater extension and the cry is like unto the one of Macedonia: "The harvest is ready, but of workers there are so few."

With the love of royal relationship and the blessings of a glorious season we continue to remember all the Associates of God on earth.

—*Master.*

As an individual I claim the right to see thru my *own* eyes and to hear with my *own* ears. I also claim the privilege of according every one else the same right; thus, I am enabled to agree with everyone's standpoint as right, even tho it be diametrically opposite to my own viewpoint.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXVIII.

Whether our Study of Man is pursued from a transcendental standpoint or that of evolution matters not. In either case we have to concede that man is of a twofold nature: of spirit and of matter. The latter is of recent date, the former of eternity. In the Study of Man we are at first concerned with the objective side, as it lies within the province of nature to attend to the wants and needs of the present state in which self-preservation is involved.

By reason of our higher attainment the primitive man appears to us as savage and of limited development, and in like manner a hundred years from now we shall, in turn, appear to posterity as beings of narrowness and limited understanding. Each phase, realm, sphere and plane has its demands and requirements.

The *type* of man may determine his mental index, but it does not deprive him of his inheritance, any more than an idiotic child can be disinherited by any other members

of a vast estate. If anything, the idiot rather receives greater consideration, and ample concessions are made in his favor.

The primitive man cannot be denied the possession of a complete mental index, altho his opportunities to use his talents have proved limited, and for this reason the attributes of the mind remain latent. Evidences of this state are observed even in the midst of civilization where the man of achievements has become such due to change of environment, the latter offering advantages and opportunities which only need correspondences to objectify that which has heretofore been hidden in man.

One thing is certain: it is not so much what we have been and what we are right now but what we are apt to become if we only awaken to the opportunities held out to us by nature or civilization that will determine our progress.

According to the Saviour's prognostication, "Things that eyes have never seen, ears never heard, and the mind of man has never conceived, shall be revealed unto you."

With the advance of time and the application of our God-given attributes we become aware of limitlessness. Still man must necessarily know the purpose of his existence here upon earth so as to fully realize his ability in using his gifts, talents, attributes and endowments.

Accomplishments of one generation lay the foundation unto higher accomplishments in another, while the attainments of one man become common property to the extent that the commoners are able to use or apply such attainments.

Mental, spiritual and material attainments are common property, altho they may be held in common but in part, while in certain individuals they may be conscious acquisitions.

The results of today are in consequence of efforts in the past, while many more pleasant surprises are in store for us; still the day of revelation depends entirely upon our demand and the ability to offer an equivalent in return for the expected, as reciprocity is the price of agreement.

Nations have risen and nations have fallen, but the people remain the same. The rise of a nation is due to the understanding of woman, imparting latent powers and higher ideals to posterity.

The fall and determination of a nation is in consequence of the frivolity of woman, or her submission to desires.

The fall of Babylon or Ninevah, the fall of a Persian or an Alexandrian empire, the fall of Rome or Germany, are not in consequence of the misrule of one man but because of men born of women void of the knowledge of a divine principle. The highest education and methodical regime in tutorship cannot eradi-



cate the flaws of a gestative period, conducive to superstition and ignorance, breeding partiality and intolerance.

The greatest statesmanship is no criterion to the buffetings of vice and crime. History continues to remind man of the fact that ill causes breed ill results and parallel causes will continue for history repeats itself.

Collectively we gain in part what one man achieves in whole, yet no entire people have ever profited by all the talents that one man has possessed, as such an attainment would demand the following out of every trait illustrated by that one. Even tho we were to imitate Christ we shall never attain to His state unless the requisites to such an exalted state are inborn. The failure to possess such inborn requisites would result in the encounter of untold difficulties unless a new principle be brot into play—regeneration.

The Aryan Race, endowed with properties superior in nature to all other races, possesses at the same time all the shortcomings of its predecessors, not only in part but in entirety, and consequently within a process of evolution needs to rid itself of all the accumulations that characterize all of the former lineage.

Not counting it enuf to be bound by virtue of anthropological relations to the various races we have as the Aryan Race allowed ourselves to be drawn into renewed ties by

miscegenation, arousing the tempter as it were, thus making room for tendencies, which as a race, we were destined to outgrow.

(To be Continued in Next Issue)

THE STUDY OF MAN

A new series of the Study of Man will appear in this magazine during the year 1920. The design is to enlighten those who are seeking to find the cause and the remedy for the misunderstanding so evident in all walks of life and among all nations.

No matter where we turn we must find the underlying principle and then work in accordance with that law. We know a lump of coal cannot be used as a diamond, nor water as oil. In countless numbers of instances we are conscious of these laws and have made wonderful advancement in using the things of nature to lighten the burdens of life. But the nations are still in ignorance of man's purpose in manifestation. The whence, where and why are still veiled in mystery except to a few, and the problem unsolved. The Infinite Intelligence had a plan in creating this earth, and man, being the culmination of the never-ceasing good and better, is to solve it all. Let us ever remember all true advancement to collective improvement will measure up only to individual application. The work

of saving the Aryan Race is the trust of those who are of that race. In other words, saviors must be born of the race and will not be brought to the earth thru a violation of nature's laws.

The design of this study is to urge us to cast aside the accumulated errors of the ages and acquire knowledge of the laws of life. And we are taught that when stubbornness and disobedience are things of the past we shall indeed rejoice in the simplicity of a free conscious life. The very gist of it all is to forget man-made ideas and theories and know that *to live* is to be conscious of the eternal now as demonstrated about us. The mineral, the plant and the animal all teach the unfolding of the Infinite Intelligence if we only "look and learn."

The Study of Man will lead us to the present crying need of the application of genetics and eugenics that it may be remembered—"The hand that rocks the cradle *redeems* the world."

Mothers of the race in bondage,
Wake! redeem this darken'd earth,
Bringing freedom to all Nations,
To perfection give re-birth.

May this study enable a countless throng to see the light of reason and to say in very truth, "The old has passed away, behold I make all things new."

MUST MAKE HIS WORDS COME TRUE

The cobweb traits of uncertainty and perplexing problems avalanching the world-at-large make many men doubt the sincerity of those in whose hands destiny has placed responsibilities.

Whatever our attitude may be we have the assurance that a man may be taken at his word, especially a man of honor and character; a man who is the choice of many and who cannot afford to have his name go down in history unredeemed. Our expectations may safely foster around the principle points given in "The New Freedom" by President Wilson, as follows:

"We have come to be one of the *worst ruled*, one of the most completely controlled and dominated governments in the civilized world—no longer a government by free opinion, no longer a government by conviction *and the vote of the majority*, but a government by the *opinion* and duress of small groups of dominant men.

"Our government has been for the past few years under the control of the heads of great allied corporations with special interests.

"The government of the United States at present is a foster-child of the special interests.

"*I will not live under trustees if I can help it. No group of men less than a majority has*

the right to tell me how I have got to live in America.

"We will not allow the few to continue to determine what the policy of the country is to be.

"I ask *who is going to be master* of the government of the United States? It has a master now—those who in combination control these monopolies.

"I don't care *how benevolent* the master is going to be, *I will not live under a master.*"

"So I say there is nothing very difficult about *resuming* our government. There is nothing to appall us *when we make up our minds* to set about the task. The way to *resume* is to resume."

The scriptures would say—"Here is comfort for the soul."

CROSS CUTS

The Federation of Nations is a fact, altho still in the making. The League in its present form may justify the many objections raised by statesmen. It is a fact that misunderstanding only too frequently leads to many drawn out and tapelength arguments; yet argument is "death to the *voice* of truth," but not to the truth itself, for truth prevails long after its opponents are gone.

Prophets or no prophets; phophecies or no prophecies, the world goes on slowly but surely upon the path of progress, enjoying higher attainments. The Savior said: "Ye fools, to believe all the prophets have said." There are things of a local or provincial nature and things of international concern; again things that mean much to one individual and nothing to another. A prophet is he who makes his prophecies come true, true at the time and for a time. Still, there comes a time when the old things are no longer in vogue and new things have to be considered. Inasmuch as life is governed by four principle factors—growth, development, unfoldment and maturity, even so is the individual controlled correspondingly by the same factors, while society at large has correspondingly its four seasons, repeating themselves with the progress of time and manifesting as peace, prosperity, waste and war. It requires no particular psychic or phenomenal gifts to foretell current events in the history of peoples and nations. Simply consider the seasons, or as the Savior puts it, "By their fruits thou shalt know them," and we have intelligence to tell and foretell.

The invalid mind and the less experienced in matters appertaining to the world at large seek comfort in the sayings of others and refer to them as a source of solace and comfort. Every man is *welcome* to his opinion

but he must bear in mind that to *impose* ideas upon others is an infringement upon individual rights.

For their perpetuation prophecies and texts depend upon interpretation.

RELIEF BY BREAKING UP

Should President Wilson press the platform pledge made by him in 1912, we may expect quite a revolution within circles concerned. These specific promises are:

(1) To vigorously enforce the criminal as well as the civil law against trust officials.

(2) To enact such legislation as will make it impossible for private monopoly to exist in the United States.

(3) To give the public substantial relief from the high cost of living by breaking up criminal conspiracies.

LITTLE WEDGES

To catch the less informed a Presbyterian minister prefers to quote the text, "Come unto me all ye who are *heavily laden*," as: "Come unto me all ye who *labor*" and he gets them just about in the same manner as the reformed minister who in his eloquence convinced his hearers that the bed-ridden man of Gospel lore was confined to an *iron bedstead*,

springs, mattress, blankets and pillows, and sure enuf the minister got away with it, as did the biblical figure.

There is a strong tendency for polygamy in certain quarters on terra firma and slummers naturally respond to it quicker than a soldier to the bugle call. Perhaps the idea is to revive eugenics from a different angle.

It is easy to walk in the lane hewn thru the thicket by the untiring pioneer, whose only reward was abuse and sneers by the very ones who now delight in the result of another's hard labors.

It is an indisputable law of nature that all those who sneer and abuse the advanced thinkers of today return after the third or fourth generation, compelled to worship the abused, agitating their ideals. Thus the man ardently following a certain trend of thot is today either a savior or a sinner of generations back, who constituted one of the great bulk that goes down the stream with laughter, but is lost in the mighty waves of the ocean of Redemption.

The wave of speculation continues and no sooner are the methods of profiteering exposed than new methods turn up as spontaneously as mushrooms after a warm rain. It's maddening, indeed, if taken seriously, for like Johnson grass to a struggling farmer, even so are the tactics of commercialism.

DREAMING, TALKING IN THEIR SLEEP

An old song has it, "Of better days to come, men dream and scheme; still most of men get foam and few retain the cream." The majority lives as if in a dream. Half dazed they arise in the morning, perplexed they retire at night. They are dreaming even tho their eyes are wide open and their lips parted in speech; they ar talking as if in sleep. Some talk fairly well, others astonishingly learnedly. And with it all it is but as if in a dream—they are talking in their sleep. It is quite phenomenal and all the more interesting to see mankind in a daze and within a maze. Some may ask: Will they ever awaken? It is doubtful—in fact, such an awakening would be likely to lead to a great many more complications, if not disaster. Thus we have to be thankful for the fact that humanity at large moves within a state of dreamland.

Whenever an elephant awakens to the fact that his strength is greater than the intelligence of his keeper, danger cannot be averted and the result proves disastrous. Whenever the lion awakens to the fact that the pistol shots of the animal tamer are sham, then the unchained elements demand their prey. Thus it is well to keep the beasts within a determined range so as to gain their full service.

FREE ENERGY

Speaking of "free energy," we also have to consider the energy now known as "atomic energy," which, if applied, would raise the German Fleet, now sunk in the Scapa Flow, and pile it up on the Scottish mountains, according to Sir Oliver Lodge, who also adds that he hopes the human race would not discover how to use this energy until it had brains and morality enuf to use it properly, because if the discovery were made before its time and by the wrong people, this planet would be unsafe. But why borrow trouble? The dear sir ought to remember that when electricity was discovered but few were in the position to understand it and yet the world soon became accustomed to it. Let it be discovered, as therein will be found the solution to perplexing problems and all the world will be brot that much nearer heaven, a state we all long for.

FEDERATION ANGLES

History repeats itself and we may have to experience things we thot of as long out-grown.

Some strike, others are stricken. The Federating of money power is far more mighty than the federation of labor for reasons known to financiers only.

From diplomacy there is no escape, as we all more or less harbor "white lies."

For the purpose of federation we must necessarily be in league with the powers that be.

It is still human nature to be in league with one thing or another.

The Russian empire fell not because of royal despotism, but a despotism made up by a spy-system that made personal liberty unsafe.

The fall of the Roman empire was due to oppression, while Germany had to go on account of suppression.

Whenever a nation begins to lose its interest in the people comprising the commonwealth and introduces measures calculated to uphold political interests rather than economic welfare, then the "*mene tekel*" may be read with absolute certainty, a collapse is close at hand.

"The Kingdom of Heaven is at hand," for the ax is already hitting the old family tree and the enemy is within close range.

A man's greatest enemy is his own kind, and a nation's greatest enemies stick far more closely than a brother.

The man who yells the loudest is always the most guilty, for it is the thief that first starts the cry, "Stop thief!" and he always seems to get away with it.

NOTICE TO SUBSCRIBERS

The Management of the Mazdaznan monthly endeavors to mail the magazine on the twentieth of the month preceding date of issue so that by the first of each month the magazine ought to be in the hands of subscribers as far as Nova Scotia and Old Mexico.

Any delay should at once be reported both to our office and the local post-master so as to be able to ascertain the delay.

In the meanwhile an extra copy may be secured by writing to the nearest secretary of the society or direct to Mazdaznan Press P. O. Box 1854, Los Angeles, Calif.

As most of subscriptions expire with this issue, it is requested that renewals for 1920 should be sent in before the 15 of this month.

—Kurt Graichen

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Kurt Graichen

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